

A Guide to COOPERATIVE ALTERNATIVES

COMMUNITY PARTICIPATION, SOCIAL CHANGE,
WELL-BEING, APPROPRIATE TECHNOLOGY, NETWORKING
and almost anything else hopeful in America



including a *DIRECTORY* of *INTENTIONAL*
COMMUNITIES

RESOURCE LISTS

\$5.95



A Guide to COOPERATIVE ALTERNATIVES

edited by Communities, Journal of Cooperative Living

Paul Freundlich
Chris Collins
Mikki Wenig

Community Publications Cooperative
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About This Book



A Guide to Cooperative Alternatives is the outgrowth of six and a half years of publishing *Communities, a Journal of Cooperative Living*. *Communities* has consistently been a forum for the communal and cooperative movements in this country. In recent years, it has increasingly included the struggles and dreams of social change groups, the Women's Movement, and democratic economic development. It is, above all, a participant magazine. Over the years, many people and communities have contributed their writing, talents and production work - above all, Twin Oaks Community.

The Guide developed out of an understanding that nowhere was it possible to see all separate strands which make up the rich texture of the cooperative fabric. It was the conception of one of *Communities'* editors, Paul Freundlich. The work of making the Guide happen was primarily carried out by three people:

Paul Freundlich: *editing of overviews and articles; fundraising; production and typesetting*

Chris Collins: *coordination of design; production and typesetting*

Mikki Wenig: *coordination of resources; production; editorial consultation*

Decision-making on policy and major design and content questions was by consensus and usually included editor, Chip Coffman, and Gary Phillips.

Other important assignments for the Guide were:

Gary Phillips: *marketing, promotion; editing of the New Alchemy article; help on the bibliography and*

Margaret Oaks: *coordination of the Directory of Intentional Communities*

Pony Shea: *artist and design consultant*

Pat Wells: *cover design*

Dick McLeester and Food For Thought: *bibliography*

Rarihokiwats: *additional typesetting*

Donna Infantino: *additional layout*

Paul Lieberman: *proof reading and index*

Other friends who helped with the Guide were: **The Advocate Press, David Dushkin, Margaret Flinter, Jim Gibbons, Jubal, Elliot Liebow, Elizabeth Moreland, Twin Oaks Community, Two Chapel Street, Richard Wakefield, Loretta Young.**

The Guide was only possible because of the willingness of workers to take a *sweat equity* position - which means that salaries (which are more or less equal) were somewhere below the poverty line. Nothing new there. It was only possible because we mostly enjoyed working with each other, and believe in what we're doing. Also that our communities provide a level of social and economic support which makes it not such a bad life, at that. The Guide was only possible because CPC (Communities Publication Cooperative) the governing board of the magazine, chose to commit the reserves we had carefully built up. It was only possible because the Center for Studies of Metropolitan Problems of the National Institute of Mental Health, provided a major (from our point of view) grant, and Karass Project helped with a small one. It was only possible because of the credibility which *Communities* had built, and the goodwill which led hardworking people around the country to take enough time to write what needed to be written. And in the end it was, of course, impossible - and short of our highest hopes (better, however, than our worst fears).

A few notes:

Communities or projects which didn't make it into this book will be printed in the *Reach* or *Resources* sections of future issues of *Communities*.

The Resources sections are far from complete. As much as possible we depended on self-description by groups and critical cross-checking by people knowledgeable in each area. While we can't vouch that everyone is *all* they say, or that it will stay that way forever, we have had indication they are honest and provide a useful service. Within space limits, we've made the most reasonable choices we knew.

Perhaps our most difficult linguistic decision was on the short version of the word *cooperative*. Our policy is *coop*, mainly because it's easier to typeset. But *co-op* is used whenever that is the formal name of an organization. Also whenever a writer clearly prefers it. It drove our various proof-readers nuts.

Our easiest semantic choices were on the presumptive masculinities, *his, he, him, man, mankind*, et al. Still, if we slipped, we apologize. The use of *Man* in Lawrence Ferlinghetti's poem on page 97 we trust is ironic.

Although the Guide is by and about cooperative and alternative groups, we recognize the many competent people within traditional institutions who helped this book happen: Kay Georgis, Don Smith and the staff at Trumbull Printers; Shiver Mountain Press and Allied Color which prepared the cover; above all, the staff at the Center for Studies of Metropolitan Problems. Metro has had the vision over the years to understand that mental health exists within a social context, and the courage to support projects which offer some long term potential for hopeful change.

We have tried to set a fair price on the book. If we sell out our first edition, we will be able to reward workers for their efforts, guarantee *Communities* salaries for the next year, and replenish cash reserves. Wouldn't that be nice.

As for the principals on this book, Chris Collins was one of the initiators of a New Haven community theater, *Theater That*; Mikki Wenig lives at Twin Oaks and is an editor of *Communities*; Paul Freundlich has

lived communally with his son and assorted friends (mostly) for almost a decade outside New Haven, after a previous incarnation as a documentary filmmaker. Through Community Publications Cooperative, they and the others involved with this Guide continue to explore the local, regional and national possibilities for a more cooperative future.

Graphic Credits are as follows: Anna Jaffe, photos, 130, 131; Virginia Blaisdell, photos, 70, 104, 126; James Fassler, photos, 12, 13; Ed Bury, photos, 82, 136, 148; Pony Shea, drawings, 139, 158, symbols throughout; Judy Meeker, drawing, 35; Michael Vuksta, photo, 129; Kenneth P. Miller, photo, 114; Doug Van Allen, photos, 21-24; James Meehan, photo, 18; Marstall, drawings, 50, 52; Paul Freundlich photos, cover, 8, 62, 63, 117-119, 140-141, 153. *Other Credits:* Robert Nazario's remarks on pages 11-14 were excerpted from an NSF/MIT student project, 1976. Poem on page 118 by Paul Freundlich. The book referred to in the introduction (page 7) is "Prisoners of Culture," by George Pettit.



AN IMPORTANT PARTICIPATORY OPPORTUNITY

We were going to do a self-mailer or some sort of flashy insert, but we ran out of time and money. We **would** like you to keep in touch by subscribing to our magazine. We **would** like you to send copies of the Guide to whomever you think might find it useful. So here's a chance to create your own mailer. Take this address...

**Communities
P.O. box 426
Louisa, Virginia 23093**

and place it on an envelope. Insert a check for \$7.50 for one year (six issues) or \$13 for two years (add \$1.50 per year foreign) made out to...

Communities

If you you'd like to send the Guide to a friend (it makes a wonderful Christmas... oops, Equinox present) send \$6.

Communities covers the range of material in this Guide, though individual articles are often of greater depth and length. Resources and points of access are regular features. As the editing of different issues occasionally changes regions, so does the perspective. We enjoy the tales of the many curious truths people are discovering. We look forward to sharing them with a wider circle of readers.

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Introduction

Nine or ten years ago, as I began to personally explore community, I read a book by an anthropologist which essentially said:

Just because 20,000 years ago, humans had more brain capacity than they needed for day-to-day survival, is no reason to assume that 20,000 years later, with the development of language, civilization and technology, that humans with the same brain capacity can understand what they've created.

Poor us. Even with great patience and skill, we still spend most of our lives trying to figure out what's going on. In a rush to conquer the universe, we've given up the cultural framework which would allow us to know ourselves as part of the universe. Not even the gods could fault an individual or a species for struggling to survive, but when material accumulation threatens the life of the individual, the family and tribal units, the community, and the ecology - perhaps we must judge ourselves.

The 1960's opened up an American generation to a series of personal, social and spiritual awarenesses. In the wake of awareness came a whole lot of frustration. People's lives remained to be dealt with...jobs, schooling, lovers, parents, kids. People get older...health becomes an issue.

If the 60's message was "Be here now, for flower power, end the war now, enlightenment is right around the corner" - the question for the 70's became, "How?" How to live lives which support rather than contradict our spiritual and political quest? How in the face of vast complexity and confusion to follow the light of our truth into a new age?

And that's what this Guide is about: In little pockets of community around the continent, people have been redefining how we can make our lives together. We call them food coops and child-care coops, block organizing, intentional communities, ashrams, collectives, communes, centers of healing and liberation for women and men: we could as well call them "classrooms." In them we use cooperation and consensus, appropriate technology and simpler living - but mostly we learn by doing.

There are places where we can heal ourselves, reduce energy use, live in new extended families, earn money or mostly do without it.

And that's what this Guide is about: to help us understand the range and depth of cooperative alternatives - to empower us more fully on our quest - either to join in existing community or to be inspired toward new.

*-Paul Freundlich
for Community Publications Cooperative*



Community Organizing



overview

"Community" isn't a label you pin on a map. There are people who know each other over time: there are shops, gossips, churches, social clubs, leaders, schools - the people and institutions which provide a common point of reference. Community protects the individual, the family and the tribe as much as when our ancestors began to settle.

Yet the struggle to preserve, organize and develop communities in America almost seems too late. By the early 60's, the social dislocation of our cities had fragmented even natural communities to a point of obvious decay. The federal government began a series of large-scale attempts at revitalization. But OEO, Model Cities and CAP agencies have had only superficial impact. In the face of Vietnam, Lyndon Johnson's "Great Society" chose guns over butter, and only lard remained. Earnest good will mixed with top-down ignorance of local dynamics, with occasional misuse of funds thrown in.

It wasn't easy. A frustrated organizer from Brooklyn's Bedford-Stuyvesant section complained that one neighborhood could easily be in six different jurisdictions for schools, voting, trash, fire, police and health. Chasing an invisible bureaucracy through an endless maze wore people out.

Rural areas also suffered. The powerful effects of agribusiness and strip mining meant economic blight, and combined with the lure of the media to cause rural abandonment by many ("How You Gonna Keep 'Em Down on the Farm, After They've Seen TV?"). The suburbs, for all their affluence, had their own problems with lack of community. Often it seemed the most meaningful connections were the intricate web of Little Leagues and motor paths to the shopping malls.

In cities, rural and suburban areas, making and maintaining contact with co-workers, neighbors and even friends became increasingly difficult. People moved away without respect and arrived without recognition.

So we go back to the beginning - a sense of common themes and appropriate scale. A small village, a city block or two, women ready to join with their sisters. Chicanos committed to La Raza.

Community organizing is a path to social change and personal empowerment. It operates on a scale where it's possible to appreciate our comrades, and still have an impact on a world in which we are often individually helpless. By sharing some skills and resources, frustrations and hopes within a community framework, we create the potential to transcend our isolation.

Looking around at our communities, it's possible to see three sets of conditions, each leading to a different organizing strategy:

•First, in areas which are fragmented, poor in history and resources, it may take high-powered organizing to counter despair, centering on single issues which can be won as a basis for confidence and further organizing. Around the country, there are some excellent support organizations centering on issues like more equitable taxation and utility rates. But there's nothing "new age" about community organizing. The process burns out organizers, and the criticism is that though the community may get a larger slice of the pie, it's still the same pie. The problem is often "participation." The amount of education and training it may take to move beyond even a successful organizing effort to community participation is usually beyond

our means. Traditional interests have the paid jobs to wait around till volunteers get tired, or to coopt those who've moved within institutions. Unless the community can find a way to maintain full-time staff serving them, the urgency fades, and soon it's business as usual.

•Second, in many cases there is some significant history or boundaries which clearly define community. The problem becomes to develop the institutions which nurture the existing sense of unity. In Denver, in 1967, the Mexican-Americans in common areas of the city (watch where the pavement stops) shared a cultural heritage, color, and a history of discrimination. Corky Gonzales, a former Golden Gloves champion and briefly OEO administrator, became the charismatic focus for the Crusade for Justice. Within a year they'd bought an old church and were providing social, cultural and political leadership for thousands. They still are. But there are problems with having a history. A sense of community often means old struggles, and the time to have developed divergences in wealth and style. Defining the issues which cut across differences has to be matched by a political understanding of existing relationships.

•Third, a community may already have, not only a recognizable character and history, but the institutions to focus and support that character: community centers, food coops, daycare centers, community development corporations, credit unions, community gardens. People are already participating in a community which both expresses and reinforces their values. Networks exist which primarily need coordination and direction. When community has a chance to develop organically, a particular project may end, an issue may be won or lost, but the community goes on.

The question for the 80's will be - who pays the tab for community development? Subsisting on grants and hand-outs (thank you Vista, thank you CETA) and volunteer energy is not enough. Will community organizations develop which have their own service, business and financial arms and raise their own expenses? Could communities become the very units of government, with participation replacing passive representation?

Without communities to stand between us and mass complexity, we're helpless as individuals and oppressive as a nation-state. Community organizing means accepting an appropriate scale. It means taking into account our past and present, finding our neighbors, and with them shaping a future of our own design.

by Paul Freundlich
with thanks to Gary Newton
of Community Consultants, Austin, Texas



East 11th St.



article by Michael Freedberg

"We chose to stand our ground. Because we know we've got to fight from here - we just can't permit ourselves to be shoved around from one community and one borough into another... People in America move from one state to another as fast as you can deposit dimes inside a phone booth. But it's time to make a decision if we're going to let communities fall apart. That people are going to remain and care enough to save their roots... their culture... and the places where they live."

-Robert (Rabbit) Nazario



Michael Freedberg and Robert [Rabbit] Nazario were two of the leaders of the struggle to rehab 519 E. 11th St. Michael is presently staff person for the Conference on Alternative State and Local Policy, specializing in energy programs. The comments in italics are by Robert Nazario. An earlier and longer version of the article appeared in "Communities", number 26.

A neighborhood movement has begun to save the inner city communities of our country - and with them, the cities themselves. The nation's urban areas are barely emerging from a fiscal, political and economic crisis which has provoked profound questions about their future. The old questions - "Can they be managed, can they be governed?" - have been replaced by a new, more sweeping one: "Can they survive?"

The cities have come through a time when it was believed that urban solutions lay in the hands of better government. Now there is a growing belief that the keys to urban survival are to be found in the neighborhoods themselves; and that community-based response to the large-scale problems of urban decline (unemployment and housing abandonment) hold the most promise of success.

In the wake of the cutbacks on vital services in New York and other cities, some have argued that the low-income neighborhoods are too costly to maintain and should be written off. The city's housing administrator proposed a "planned shrinkage" approach, which would simply have abandoned these neighborhoods, concentrating instead the city's resources on more "viable" neighborhoods. Others proposed that abandoned buildings be razed to make way for huge industrial parks, complete with tax breaks to attract new industries.

These and other similar proposals ignored the fact that living in the neighborhoods were people; people who had nowhere else to go; people who were committed to their neighborhood's preservation; people practiced in the art of survival.

"Some schmuck down at urban renewal made some kind of decision and every third building was knocked down. Those buildings just needed a couple thousand dollars. The city's lost a tremendous tax base because of the demolition program, and because the city would rather move people.

You go around this country and see what's happening to community - no different from what's happening here. You go out to Boston, San Francisco, Milwaukee, Chicago, Albany - they literally lay their bodies across the bulldozers coming in"

One of these neighborhoods was the Lower East Side of Manhattan, an area with a rich history of immigration and settlement since the turn of the century. Here, the tenements built almost a century ago were being slowly vacated. With rents remaining constant or decreasing, and without mortgages to refinance (because of "redlining" - banks refusing to

provide loan money) landlords in the area were finding it increasingly unprofitable to maintain buildings. With fuel and maintenance costs going up, owners were beginning to abandon properties. The process is a slow one: The owner first cuts back on basic repairs, while still collecting rent, stops paying utility bills, stops paying property taxes, and ultimately walks away from the building, leaving the remaining tenants without heat, hot water and other basic services. In some cases the building will be fire-gutted to allow the landlord to collect insurance, thus milking the last profits.

Community residents on a single block on the Lower East Side organized themselves to turn around the seemingly endless process of abandonment, fires, decay and demolition. In the process, they sparked a neighborhood-wide revitalization effort. With courage, commitment, motivation and plain hard work, a neighborhood given up for lost began showing signs of hope. A wide range of diverse resources, both government and private, were mobilized to achieve their goals. What happened is an outstanding example of what neighborhood groups are doing throughout the country to save not only their own communities, but in the process, their cities.



"When this building got burned down, I met Michael and Phil St. George and they came around the Lower East Side looking for a building they could rebuild. How they were going to do it, they were not too sure, too clear. But they were very bold, very courageous and they wanted to do it. So I started showing them buildings and introducing them to youth gangs. I finally brought them here and said, 'How would you like to rebuild 519. It's the decision of some people on this block that this building's got to be rebuilt...as an example to the landlords and the government that this hulk of building, of burnt-out shell, could be put back into livable shape. So when we started having all these ideas, me, Michael, Hal, and then we got Juan Rios. Then Juan brought in Eddie and Tony Bruno and Joey B., and we all banded together.

Some of them decided to take a stand. Assisted by a local community group, they went to the city's Housing and Development Administration. After two years of negotiations, they arranged a loan to purchase and renovate 519. The final agreement was for \$1,800 for the five story, twenty unit building. A mortgage loan of some \$177,000 from the city's now defunct Municipal Loan Program was made to cover the costs of the purchase and rehabilitation.

Uniquely, the tenants proposed the use of "sweat equity." Rather than putting up the normal cash down payment, which they did not have, they offered the work, or sweat equity, which they would put into rehabing the building. The sweat equity would count towards the purchase of individual cooperative shares in the rehab, as well as for the down payment. This method thus allowed them to borrow a substantial sum from the city, and acquire ownership without cash of their own.

Eighteen months after the tenants began the rehab, the building was ready for occupancy. All the work, including the electrical, plumbing and heating systems, was done by the tenants themselves, with professional supervision. Over 300 burned beams were replaced, and a building once given up for lost was transformed into a non-profit cooperative providing housing for eleven low-income families (with two community storefronts on the first floor). The tenants paid themselves \$3.00 an hour out of the loan for 32 hours of work per week. The remaining eight hours became their sweat equity in the cooperative.

"I would never again work in the kind of conditions we did in this building...the majority we did was always at below zero. We would have to start fires in the back yards to keep warm. We just came bundled up in clothes. You would hit yourself with a hammer or a crowbar on your finger and it would be just agony and tears. A cold thing hitting a frozen finger. It's a terrible experience: it was the winter of '74."

By eliminating the profit motive, by undertaking the bulk of the work themselves and taking title to the property, neighborhood residents were able to create housing they could afford. Rents in 519 are approximately \$35 - \$40 a room, or around \$175 for a two bedroom apartment. 519 tenants saved some \$189,000 over the cost of conventional renovation. That cost would have been far higher if the building had to be torn down and rebuilt from the ground up.

This self-help approach to the problem of low income housing catalyzed more community development. Other group on the block, once skeptical, came forward to form cooperatives of their own. Soon nine sweat equity buildings were under way. In addition, the 519 group, with support from the federal Community Services Administration (CSA) began a major solar and energy conservation effort. They realized that unless steps were taken to conserve on-going energy usage, their investment would be threatened. Fuel costs, which were a prime factor in the building's abandonment in the first place, were continuing to rise at a startling rate.

With a CSA grant, the tenants installed super insulation, low cost storm windows and a domestic hot water solar energy heating system - the first low income, urban application in the country - reducing costs by 79%. But the tenants did not stop there. After the local utility, Con Edison, had shut off the building's electricity as a result of a billing dispute, a wind generator was installed on the roof. The two Kilowatt machine was placed on a forty foot tower to provide electricity for the solar circulating pumps and some of the common lighting needs of the building - the first urban use of wind energy. After a synchronous inverter was installed, allowing excess energy to be stored in the Con Ed grid, the tenants demanded to be paid by the utility for the wind-generated power it was selling to other customers. Con Ed, after initial opposition, was forced by the state Public Utility Commission to allow the building to produce its own power, and to pay for any extra electricity at a special "wind energy" rate established by the Commission. As one of the tenants said, "There are now three power plants in New York City: Con Edison, Brooklyn Union Gas - and 519 East 11th Street."

The wind generator quickly became a symbol of the new control and self-reliance which the local residents were achieving in their neighborhood. They began transforming vacant lots in the area into usable spaces. A lot adjacent to 519, once the center for the community's car stripping trade, became a "pocket park" complete with basketball court. A five-lot demolition site became the Sol Brillante Community Garden, utilizing French intensive gardening methods to raise urban-grown vegetables. This land has since been purchased as a community land trust for perpetual use as an urban agricultural site controlled by the

gardeners and other community representatives. Close by, work began on building a playground in yet another empty lot.

Whereas only a few years ago, most properties were privately owned on the 11th Street block, today the largest number of buildings are tenant-owned or managed cooperatively. In the context of New York City, where there are strong pressures towards individualism and isolation, the demands that a sweat equity project makes on the tenant-owner are towards necessary cooperation. While each building corporation has a legal structure no different from a business corporation (board of directors, officers...) decision-making is never hierarchical. Without intense involvement on the part of each person, the group can't function. While the scale of the environment may be intimidating to some, the enormity of rebuilding and managing a five story building necessitates cooperative organization and relationships.

The shift towards cooperative ownership has created new attitudes on the part of the homesteaders about their community. No longer is there a feeling of powerlessness. While there are clear limits to the amount of control which any group has over its immediate environment, there is at least a sense of being in charge. This new sense of power has spread



to other community groups, and has strengthened the community's relationship with government agencies. Beginning in each building there is a move on the Lower East Side towards community control - of education, health and daycare services, etc. - involving hundreds of neighborhood residents.

Ownership without employment makes little sense; a full-fledged CETA job training program was established on each sweat equity site, so that at the end of the construction period, each individual acquired improved employment opportunities in the construction trades, as well as a rehabed apartment. Efforts are being made to place program graduates in union apprentice positions. To support the construction job training, various educational activities were begun, including Spanish and English speaking courses, high school equivalency certificates, blue print reading and drafting. In addition, a number of youth projects were developed by a block youth group, "Nosotros," for school age children in the neighborhood.

As a result of the efforts of the 519 tenants and others like them, sweat equity homesteading is now firmly established in the city. Four neighborhoods have been declared "Urban Homesteading Demonstration Neighborhoods" eligible for federal funds, and city supported programs are underway elsewhere. All told, some 1350 homesteading apartments are completed, under construction or in the planning stages. On the Lower East Side, the 11th Street Movement joined with other community groups to form the Loisada Environmental Action Coalition to train neighborhood youths in alternative energy development.

Although the 11th Street Movement was created primarily to coordinate the range of resources coming into the block, and to pressure the city to improve services, it is also a voice of the people to influence how those services and resources are used. Every tenant-owned, managed or cooperatively-owned building on the block (and there are now nine) is invited to be on the policy-making, 11th Street Movement Board of Directors.

The board is a workable group, about 15 people. Every three to six months there is a block meeting where the board reports to the block as a whole. Usually fifty to sixty people attend.

The number of people who are affected by or participate in block activities is in the hundreds: the community garden, people receiving job training, doing after school tutoring, fighting landlords. People are involved through real activities and programs which express their needs and aspirations.

As important as developing an open, democratic decision-making structure is an efficient staff capable

of setting up programs which involve as many people on the block as possible. It's not as though a form has to be totally invented. The block and the street are there. So are the people, particularly in the summer. Much of the organizing happens on an informal basis, sitting on the stoops or in the social clubs, leading to a consensus about the major needs and what kinds of programs can best serve them.

As the effectiveness and scale of operations and resources has increased, some problems have developed. Unexpectedly, conflict arose between the block residents and the neighborhood technical assistance group, Adopt-a-Building, over control of the many new resources. A more long-range problem is that the city's bureaucracy continues to drag out the loan processing period, and housing officials have not yet integrated the self-help approach into broader housing and community development policy.

Impacting city-wide community development strategies and managing complex resources involving the population of a neighborhood may seem more the tasks of government than community organizing. Often the level of struggle involved in the East 11th Street Movement can be directly attributed to the failure of government to do its job.

"When you come into a building you find people unemployed, you find people with serious health problems, day care and educational problems - younger folks, older folks - you find junkies, pushers, pimps. You could find anything that's in the world inside one building. You cannot just say that you want to make a better house for a person to live in. If you don't deal with all the other problems, you could make the nicest building in the world - in two years time and \$200,000 into renovation, move a whole bunch of tenants in - two years later the building will be a total wreck: busted windows, burned-out apartments, simply because the landlords, city, state, federal bureaucrats have never considered the fact of 'government'; that you must give initiative to the people of these buildings to make decisions for their own selves, for their own welfare."

Progress cannot simply be measured in dollars and cents. What may be most important is that the neighborhood has organized itself for a community-based effort to attack the problems which a long list of large-scale federal programs were unable to solve. In the process the people of East 11th Street achieved a new measure of self-sufficiency, pride and community control.



Resources



community organizing

Access

These groups have an overall picture to share

For information on neighborhood organizations:

National Association of Neighborhoods

1901 Que Street, NW
Washington, D.C. 20009

For information on job opportunities in community organizing:

Community Jobs Clearinghouse

149 Ninth Street
San Francisco, California 94103
(415) 431-1178
Established 1977

For information on grassroots social change:

The Citizens' Involvement Training Project

138 Hasbrouck Bldg., U Mass.
Amherst, Massachusetts 01003
(413) 549-4970

Training Centers & National Groups

The Citizen Involvement Training Project

138 Hasbrouck Bldg., UMass.
Amherst, Massachusetts 01003
(413) 549-4970

The Citizen Involvement Training Project is made up of a group of people who have worked for social change from the grass-roots level to federal and state agencies. We have been involved in neighborhood organizing, direct-action groups, Governor's Commissions, and the field of education. As a result, we have learned a lot about where the money is and how to get it, how to win issues, how to hold elected officials accountable, who and what the average citizen is up against, internal group problems and conflicts among members, dealing with the press, and planning. We conduct workshops and have prepared materials in: fund-raising, community organizing, program planning and evaluation, state and local government, using the media, participation mechanisms, group processes, and citizen-action training.

National Training and Information Center

1123 W. Washington Blvd.
Chicago, Illinois 60607
(312) 243-3035
Established 1972

The Midwest Academy

600 West Fullerton Ave.
Chicago, Illinois 60614
(312) 929-6525
Established 1973

New England Training Center for Community Organizers

19 Davis St.
Providence, R.I. 02908
Established 1973

The Institute

628 Baronne Street
New Orleans, Louisiana 70113
(504) 524-5034
Established 1972

National Association of Neighborhoods

1901 Que Street, NW
Washington, D.C. 20009

The National Association of Neighborhoods is an association of 150 activist neighborhood organizations and city-wide coalitions in 60 cities. The NAN holds two national meetings each year to enable neighborhood leaders to come together to exchange information about neighborhood programs, issues, structures and ethics.

The NAN publishes a monthly bulletin on a subscription basis which is included within the \$15 membership fee.

ACORN

532 W. 15th St.
Little Rock, Arkansas 72202
(501) 376-7151 (home office)

ACORN is the Association of Community Organizations for Reform Now, a grassroots membership organization of low and moderate income people. Founded in Arkansas, it has grown to a membership of over 20,000 members organized

into some 150 neighborhood groups. ACORN is now firmly rooted in 14 states. There are over 100 full-time staff members. The members of ACORN are people concerned for the lives of their families and the health of their communities. Issues range from neighborhood deterioration to utility rates, taxes, health care, etc. ACORN's purpose is to give people power over the institutions and forces which dominate their lives.

National Council of La Raza

1725 I Street, NW, Suite 210
Washington, D.C. 20006
(202) 659-1251
Established 1968

The National Council of La Raza is dedicated to promoting the social and economic well-being of Americans of Hispanic descent. Called the Southwest Council of La Raza, the organization devoted its early efforts to organizing new Chicano community-based organizations and strengthening existing groups, primarily in the Southwestern states.

Today NCLR serves as a major national organization providing (1) research and advocacy in support of all Hispanic minorities in the United States and (2) technical assistance

and programmatic support to Chicano organizations.

National Self-Help Resource Center

2000 S. Street, NW
Washington, D.C. 20009
(202) 338-5704
Established 1974

The National Self-Help Resource Center, Inc., is a non-profit, technical assistance and information broker for local citizen participation efforts. The Center works with neighborhood organizations, consumer groups, service organizations, universities, libraries, and community colleges to develop citizen expertise in local planning, information, networking, dialogue forums, skill banks, and community organizing. If your neighborhood community organization needs assistance, the NSHRC has the experience and technical know-how to help.

Community Jobs Clearinghouse

149 Ninth St.
San Francisco, California 94103
(415) 431-1178
Established 1977

Community Jobs Clearinghouse is an in-house project of the Western

Office of The Youth Project, a non-profit, tax-exempt foundation supporting a wide range of grassroots and social change efforts. Since 1977, the Clearinghouse has provided information on social-change career opportunities, with the dual purpose of promoting access to community work as a profession, and supporting the development of effective community organizations. An internship program, recruitment and job-seeking materials will be developed for job seekers and community organizations. The Clearinghouse also publishes the Community Jobs, a monthly newsletter.

Public Citizen

P.O. Box 19404
1346 Connecticut Ave., NW
Washington, D.C. 20036

This is Ralph Nader's famous "Raiders." They are a powerful lobbying group with the valuable ability to get wide press coverage of their efforts. Their research and lobbying efforts range from tax reform and health care to utility rates and airline passenger rights.

Local Community Groups

See also Self Reliance Groups in Energy and Environment and Community Development Corporations in Economics and Work.

Kentucky Rivers Coalition

P.O. Box 1306
Lexington, Kentucky 40590
(606) 233-7227
Established 1976

Kentucky Rivers Coalition is a citizens' action organization having statewide membership; our main strength comes from local groups, especially rural landowner protection associations. KRC is an attempt to coalesce isolated communities

that are threatened by government action to take their land, with environmentalists and recreationists who also have an interest in protecting rivers.

Our major focus has been to put the Army Corps of Engineers out of the dam-building business. KRC has killed three major dams, saving 300 small farms, \$150 million and the rivers involved. Three more are in a coma. We are working on a local protection flood control strat-

egy for the coalfields in eastern Kentucky. Other interests include scenic river protection and relief to landowners already victimized by the Corps.

KRC does consulting work for citizens' groups outside of Kentucky, and publishes the quarterly newsletter, **Waterlog**. Memberships are accepted outside of Kentucky, \$10 or more annually.

Massachusetts Fair Share
364 Boylston Street
Boston, Massachusetts 02116
(617) 266-7505

Massachusetts Fair Share is one of the largest statewide grassroots community groups in the U.S. with over 20,000 people enrolled in 25 chapters and highly experienced senior staffers.

The Mutual Aid Project
17 Murray St.
New York, N.Y. 10007
(212) 349-8155
Established 1977

The Mutual Aid Project is an organizing, training, and support center for community building in poor and working-class urban neighborhoods. We use a non-formal training approach concerned with: 1) increasing the power (personally, socially, and politically) of local residents; 2) expanding social and economic cooperative relationships within neighborhoods; and 3) enabling and sustaining effective community building work without the assistance of full-time salaried organizing and planning staff.

We focus on the potential role of older people, particularly older women, in community building work, with special interest in food-buying clubs, service/skills exchanges, community cafeterias and

coffeehouses. The MAP has published **The Older Person's Handbook: Ideas, Projects, and Resources for Neighborhood Action**. For further information, contact Doug Dornan or Rick Surpin, co-directors.

Bronx Frontier Development Corp.
1080 Legget Ave.
Bronx, N.Y. 10474
(212) 542-4640
Established 1976

Bronx Frontier Development Corporation is a non-profit organization founded to assist in the redevelopment of the South Bronx. Frontier provides community leadership through innovative programs, and technical and resource assistance in many areas. Programs currently functioning include: the Chuck Wagon — a nutrition/consumerism educational program; Large-Scale Composting — a materials recovery project which recycles vegetable waste and leaves; the Open Space Development Project — assisting community organizations in developing rubble lots into gardens, parks, etc.

East 11th Street Project
519 E. 11th Street
New York, New York 10009

(See article in Community Organizing)

The Boston Community School
107 South Street
Boston, Massachusetts 02111
(617) 542-5351

The Boston Community School is committed to providing the resources that are needed by individuals, groups, or agencies to help bring about constructive, meaningful change; and to assist in developing a movement for social justice where people live and work. This is a school where working class people can get the information and skills necessary to deal effectively with the problems and needs of their communities. The School offers programs in: Community Education, Community Organizing, Publicity Skills, Labor, and Parent Learning.

Crusade for Justice
1567 Downing Street
Denver, Colorado 80218
(313) 222-0826

The Crusade was organized in the late 60's as a cultural and political center for Mexican-Americans in Denver. Under the leadership of Corky Gonzales, The Crusade has maintained a political presence, struggled with school boards, while supporting its own ballet, school, cafeteria, sports program, and newspaper (El Gallo).

Publications

Power: A Repossession Manual
Organizing Strategies for Citizens
by Greg Speeter
Citizens Involvement Training
Project
138 Hasbrouck Bldg. U Mass
Amherst, Massachusetts 01003

This is a manual for organizers and members of community organizations. It includes steps involved in organizing for power, various or-

ganizing approaches, typical problems and obstacles, success models, development of a personal theory of change and locating and dealing with root causes.

Just Economics
1735 T Street, NW
Washington, D.C. 20009

A publication of the Movement for Economic Justice, **Just Economics**, emphasizes community organizing

efforts on such issues as utilities, taxes, and government services.

Community Jobs Newsletter
149 Ninth Street
San Francisco, California 94103
(415) 626-5570

Community Jobs provides information on and access to social change career opportunities throughout the United States.



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Health & Well-Being



Many people currently feel confused and somewhat angry about our health care system. Despite high costs and unequalled technological advancement, medicine deals poorly with the predominant illnesses of our time, chronic diseases such as diabetes, hypertension, heart disease, strokes, cancer, and depression. Treatments are symptomatic rather than curative and often ineffective. Care seems depersonalized and fragmented among specialists, and clients feel powerless to make reasonable decisions about such an intensely personal and fundamental issue as health. Out of this confusion is emerging a re-examination of basic values and definitions concerning health and the process of healing, which in its root sense means 'to make whole.' Old solutions no longer fit, and a new framework for problem-solving is required, a new paradigm for understanding health and dis-ease.

For years we have been riding the tide of scientific optimism, secure in the belief that rational analysis of physical phenomena would reveal the dynamics of natural processes. Knowing the laws would give us control over our environment and ourselves. And there were many significant advances under this approach, primarily in control of many formerly crippling or fatal infectious diseases, with resulting gains in life expectancy. However, the model applicable to infectious disease - single cause/single, definitive prevention or cure - is inadequate to deal with our new 'modern' illnesses. Although science has acquired much knowledge about the effects and characteristics of chronic diseases, we still know very little about their prevention and cure.

In dealing with this apparent block, many are re-examining the meaning of healing, making whole. We are all sentient beings, not only body, but also mind, emotions and spirit, complex, interdependent and singularly unique. Most of us have experienced periods of joyful well-being - vibrant, energetic, grounded in ourselves, connected with our universe, flexible, strong and creative, receptive and giving, confident and vulnerable. And these periods are the strongest message we can receive about the meaning and dynamics of health - that it is more than the whole being, highly individual for each person. The emerging wholistic perspective is based on the premise that physical symptoms often signify a disharmony in the subjective aspects of being and communicate a need for change in basic response and coping patterns. Familiar examples of such mind-body relationships include the known correspondence between personality characteristics and heart disease (Type A behavior) and the physical effects of chronic stress such as muscle spasm, hypertension, and intestinal disorders. While drugs may provide temporary relief, they do not deal with root causes, which can only be the responsibility of the individual.

The premise of self-responsibility is powerful and enabling, affirming the reality of creative choice and the potential for growth and change. Corollary to the powerlessness one may feel in confronting the medical system is a pervasive attitude that science can 'fix it,' up to and including death. Many of the 'alternative' health practices are oriented towards shifting responsibility from health professionals back to the individual, stressing education, self-awareness, health promotion (vs. disease treatment) and skills in self-care. There is also much concern about medicine's use of drugs and invasive technologies which are at worst directly toxic, and at best have frequent side-effects and harmful interactions with each other. The alternative is to develop healing practices which are non-invasive and gently reinforce our given capabilities for self-regulation and regeneration.

It is easy to be overwhelmed by the alternative health movement. Literally hundreds of practices are being explored, based on Indian and Oriental philosophies, native American and other cultures, and contemporary approaches. Below is a brief, incomplete outline of some major focal points:

Body therapies - massage, yoga, dance, Tai Chi, Aikido, acupuncture, bioenergetics, chiropractics

Meditation and centering, relaxation

Dreams, visualization, intuitive knowledge

Lifestyle patterns - stress, nutrition, fitness, habits and addictions

Communication, interpersonal skills, support systems

Sexuality, intimacy

Consciousness raising, identity

Life cycles, transitions, death awareness, rebirthing

Community, ecology, collective well-being

Scientific humanism, appropriate technology, right livelihood

Medical consumerism, patients' rights

Self-care - problem-oriented skills

Herbal medicine

Naturopathy, homeopathy

Women's health, birthing practices

Healing energy

Spiritual, psychic healing

Development of more humanistic, consumer-participant, institutional frameworks for health care has accompanied the exploration of alternative health practices. In America there is a resurgence of a demand for personally responsive practitioners. Health workers such as family doctors, nurse-practitioners, physician assistants and midwives are being trained to provide education, counseling and advocacy, establishing a much needed liaison with the client. Many areas are investigating alternative payment mechanisms such as pre-paid group health plans. A related development is community-based clinics in which the professional staff are salaried employees of a community board. Women reacting against an institutional male perspective in medicine have taken the lead in client participation and control of health care.

A key point in this whole discussion of medicine and health is options. Only the individual knows what is creative and therapeutic for him/her. Until recently the choices presented were often unlimited, and educational resources for making informed choices unavailable. As the list above indicates, there is no single path to well-being, and nothing to be gained by polarizing alternatives. It is well known that the symbolic validity of a healing practice significantly enhances its effectiveness, and each individual must identify the vision of health congruent with his/her belief system. We do not necessarily need more money or technology for health, but rather introspection, careful study and tolerance to the differing needs and solutions of others.

by Val Staples
Val has been active in setting up and
sustaining community health clinics in North Carolina



Siuslaw Rural Health Center



article by Claire Douglas and Jim Scott

This article is about a rural health center and some of the politics, joys and problems of setting up an alternative. The Siuslaw Rural Health Center opened in October of 1976. We are a community owned tax-exempt non-profit corporation. Our articles of incorporation and bylaws are designed to balance community ownership and control with our control over medical matters and the way we, the workers, are organized (equal hourly wage, decisions by consensus, mutual validation and criticism, and rotation of many tasks). Our aims are: first, to deliver high quality health care on a low budget; second, to be self-supporting, relying on our local community; third, to return power over ourselves to the folk we serve; and fourth, to be a model that proves that, even in America, structures can be created that are more simple, sane and humane.

We currently have eight workers: three medical assistants/office workers, a doctor, a nurse-midwife, a nurse, a dentist, and a social worker/community organizer who oversees the business end and does counseling. Another doctor will join us in the fall and we



are looking for a nurse or medical office assistant. We offer complete primary health care service with an emphasis on education and prevention. Maternity and obstetrical care is one of our joys. We offer home, clinic and hospital deliveries plus early and late child-birth education classes. We're open four and a half days a week (one half day is for our collective meeting) and provide 24 hour coverage. Our emergency room is set up for crisis care, and we are in the process of installing a donated X-ray unit.

Fee for service is on a sliding scale based on ability to pay, and we welcome barter. Our normal charge is Oregon's Medicaid reimbursement scale, which is about 20% below average charges. We are over-worked, lately often seeing over 30 people a day, not counting hospital visits and births. Eleven hundred families are in our files - 24% are on Medicare or Medicaid, 45% are full pay (same as Medicaid), 29% pay less and 3% pay more. Forty-four percent of our patients are covered by some kind of insurance, including Medicaid - 56% have no insurance of any kind. Someone versed in demography would guess that this indicated a poor area; they would be right.

We are in a rural area 90 minutes from Eugene, Oregon, and 45 minutes from the ocean, in the middle of the coast range of mountains. Our service area covers 35 linear miles along state route 36, including the towns of Mapleton, Swisshome, Deadwood, Greenleaf, Horton and Blachly. The population is around 5,000, mostly poor, with a 16% rate of unemployment and, before we came, no medical care. The nearest facility is in Florence on the coast, where the doctors refuse to see welfare patients. The economy is controlled by four mostly locally-owned lumber companies. The next largest employer is the government (local and US Forest Service). A lot of folk are still trying to make it as farmers.

It is very beautiful here. It also rains a lot. The house Ken Kesey chose for the Stampers in "Sometimes a Great Notion" is about eight miles down the river from our clinic. If you read the book, you'll get a good feel for the local economy, geography and people. Folks are tough, resourceful, self-sufficient, and lead hard lives.

Sometimes the area reminds us of Kentucky without the garbage: wild rivers and creeks, people clustered on the few flat areas near them, with all the hills - and the racing trucks that drag off the hills' bounty, owned not by the coal barons but by the lumber companies or the government (friend and servant of the lumber companies).

We have a lot going on for a rural area: CATS (Citizens Against Toxic Sprays) and Hoedads, a large

cooperative of tree-planters, are active here, as is a local community assembly. There is interest in a closed circle economy. Alpha, a Quaker-inspired community, is up the road from us and has given us strong physical, mental and spiritual support.

Our area is conservative politically (we felt a good deal of understanding for the original settlers here - what few are left are ornery rightwing anarchists). People want "western" medical care - a pill for an ill, not sole reflexology or polarity therapy - though a fair number are receptive to "old time" herbal or massage techniques. Much of our time is spent delivering crisis care; so how can we call ourselves an alternative?

By our beliefs and attitudes: we see people as people, not as a sore throat or cirrhotic liver. Our philosophy has an effect on how we treat people. We are the facilitators; our patients have the power over their bodies and the right to decide what to do. We try to provide intelligent choices but seek mostly to tap people's own healing processes. Health care delivered in this way helps nurture people's self-reliance and self-respect. Seeing that one can seize the power over one's own body/life is an intensely political step.

Our birthing practices encourage women to choose the type of birth that is best for them - home or clinic or hospital. Our childbirth classes seek to return to women this power over their bodies. We provide pregnant women with knowledge, skills and confidence. We are present to give prenatal care and to attend births as assistants and knowledgeable skilled aides; but it is their birth - the focus is the difference.

The atmosphere of the clinic is warm and informal, with our doctor doing his weekly half day at the front desk. We don't talk much politics to people, but seeing him doing the office work or taking his turn with the broom at the end of the day sinks in, as do our signs about our being a collective, how we are organized and paid and what we are trying to do.

We've had a lot of collective struggle around the difference between a political alternative and alternative modes of healing. Some of us wanted alternative

modes of healing foremost, while others saw that these modes could be just as paternal and dependency-producing as "traditional" Western medicine; i.e., what's the difference between automatically giving a pill for every complaint and automatically giving an herb, acupuncture or massage? People need to become informed about their options, and about the healing powers of their own bodies, in a healing and supportive atmosphere. Crisis care has come first; local people are much less open to alternatives than hip urban folk. But we do encourage alternative modes: use of local herbs, relaxation exercises, and yoga are modes that people can use themselves and that are decentralist and anti-capitalist. (Compare the profits and economics of relaxation exercises versus valium.)

We are reaching from a known (our own medical training and reliance on technology) to the unknown, and there is a lot of learning that needs to happen.

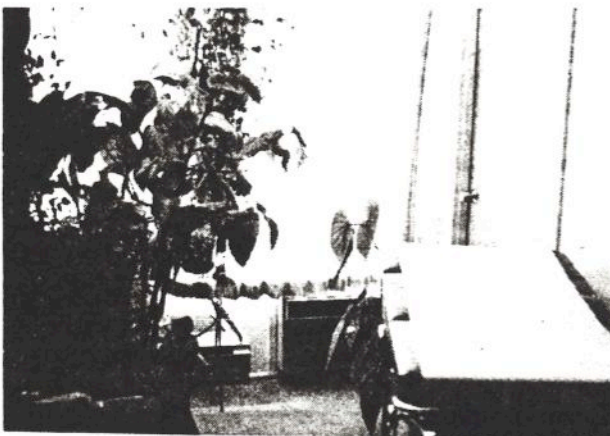
In these first years we have downplayed our politics and shown them only through service. Have we been too quiet? What have we done about the larger political realities: lack of unions in the mills, lack of social services, high accident/stress/alcoholism rate, use of toxic herbicides? Very little. In global politics we still occasionally write letters, petition and contribute, but our bodies and energies have mostly stayed right here at work. How do we connect what we do with similar strategies elsewhere?

We are starting to build community involvement in the center. We have a community newsletter and have had an open house and a membership drive (120 families now). Quite recently one of our retired local friends started an auxiliary - to have bake sales, raffles and a bazaar - "So the people who like you will get involved by working for you." Right on. We helped get an EMT (emergency medical technician) group trained and started that should improve emergency services for the area - barefoot doctors for the hills. We've had a definite influence on the local hospital, particularly in humanizing its birth policies toward family centered maternity care.

All this seems so small. Our dealings with each individual we see, on the other hand, are what politics is all about.

Much of what we have learned and have to say about alternative health care is equally applicable to rural and urban areas, but there are a number of things specifically to say about rural health care. First, the area we serve is very rural, not a small town. That means a lot of travel time - Jim is putting 30,000 miles a year on his car between house calls and trips to the hospital and clinic.

One of the big advantages of being this isolated is exactly that - we are isolated from the rest of the system, and therefore less threatening to it. We have more flexibility in terms of the way we do things here. Also, we serve a much broader range of the community than we would in a city. Many who would not use our facility in a city because of our politics or appear-





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ance do so because we are convenient, and, receiving good care, they become our friends and supporters. The character of people in the country is another big advantage; brought up to be independent and self-sufficient, they are self-reliant and unmedicalized. This allows us to reinforce the independence at the same time we offer the benefits, such as they are, of modern medicine. Rural people are slower to give their support to something new, but when they do it is more meaningful. We enjoy a level of community and personal support that means a lot to us. It has also meant that we are very busy. As the only source of care, it is impossible to turn people away: the danger of overwork and burnout is real. Our new doctor will relieve some of the pressure and some of the professional isolation as well.

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The local political scene, though unique in some ways, is common to many poor rural areas. We are dominated by several large lumber companies, run in a paternal way, with little regard for the environment or their workers' long range well-being. The incidence of serious occupational injury in the woods and mills is high. Unions are almost nonexistent. This was an area of bitter labor strife when the Wobblies were active in the 30's; now there is little vocal opposition to the prevailing order. The incidence of alcoholism is high, and there is for the average worker a cycle of backbreaking work and drinking to relieve the tension and stress.

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In many ways rural areas are exploited by urban. Plans are made by urban people for urban areas; attempts to make them fit rural conditions fail. Government services centered in the city are largely unavailable or inaccessible out here. Surplus value in the form of exorbitant land taxes and trees is taken from this area to profit city programs. Little that is helpful or appropriate is returned. The rural poor in the past evolved organizations such as the Grange to pool their resources and help each other out. These are becoming less and less active. The isolation of the rural poor is a serious problem.

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The economic structure of the health care system determines the alternatives possible within it. The present system rewards for sickness, not wellness. We are paid by insurance companies not to keep people well, but when they are sick, and the sicker the better, financially. We are rewarded not for encouraging self-care and personal responsibility, but for creating a paternal system that caters to every health need. The economic structure of the system pushes us toward crisis care and away from prevention, education and nutrition.

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What happens when we create an alternative system on a low budget, grow organically as the community supports us, use secondhand equipment, barter and scrounge, compulsively spend enough time with people, keep good records and maintain good follow-up? We get paid less by third party payers (insurance companies, Medicaid, and Medicare) than fancy city doctors for the same service because our care costs

less - not because it's worth less. So they are rewarded with more for being expensive. We have to do our education and preventive work for free.

Most national health insurance schemes, and programs such as the National Health Service Corps, do nothing to address this basic problem. They fail to question the assumptions behind the basic economics of today's health system - a system immensely profitable to doctors, hospitals, drug companies, and suppliers of medical equipment. There is little economic profit in maintaining wellness. After the problem develops, after the child abuse by the drunken father, there are a lot of agencies; but no system pays for prenatal or parenting classes that should be a routine part of care for every parent-to-be.

The ideal system for us would be local budgeting and control of health dollars. A geographical area would be given so many dollars per capita and would decide locally how these health dollars would be spent. This would reward an area which spent its dollars wisely with a broader range of services, rather than rewarding the profligate area with more dollars. This implies a national health service with comprehensive benefits and planning, rather than an insurance-based system like most of those contemplated. Pay the doctor when s/he keeps you well.

Our belief that health care should be free at the point of access is not possible in today's system unless the service is funded from the outside, which we reject. Some have solved this dilemma by providing the service essentially at the expense of the workers, which we also reject. So we provide care on a fee for service basis, though our sliding scale makes it very reasonably priced. Our community has enthusiastically supported us, and most folks happily pay our sliding scale fees. How do we respond to those who don't, even though able? We find ourselves in the role of oppressor, harassing people about thier bills. Our health care is meant to be an exchange or barter or money. Of course we sometimes give free care. It is those who take no responsibility for us or for themselves who depress us.





Before we started we had learned the critical importance of keeping the business end together. We have done very well as bookkeepers and record keepers, but we still keep the vast majority of our time for direct service. We refuse any government grant - administration eats up so much of a good worker's time and of the budget when grants are involved - someone's got to administer the grant, study the results, go to conferences, write reports, etc. A recent example here was provided in a very small community of about 500 people, which is without care. We planned to start an outreach clinic there, perhaps three mornings a week, with an estimated \$3,000 start-up cost. Some city health planners, with money left over from another "demonstration project", offered the community \$100,000 to help start a clinic which would not be self-supporting, and would be administered from the city. Local people, with a little help from our newsletter, were able to analyze the proposal sufficiently to realize who profited and what it would cost them when the government money ran out, and said no thanks.

Our biggest problem is ourselves. Is it possible to make a collective out of eight very dissimilar people of different ages, backgrounds, skills, preconceptions, politics and values? We didn't take enough time at the beginning to form a core group or get to know each other or study our common goals and values. Nor did we come up with a common understanding of what sort of alternative we were: political, counter-cultural, or economic. To try to deal with ourselves we put time

into personal meetings, criticism/self-criticism and clearness meetings. We are learning to do this more caringly but have not yet created a safe and supportive environment for growth to occur. Even our definitions of a collective vary from that of a group of highly centered, motivated, responsible people supporting each other and working for the same goal, to one of a group that, in order to be successful and meaningful as a model, must be representative and include all types of people and degrees of commitment.

There are strains in working collectively: those who work more are seen to have more power; equal, consensus decision-making is fine, but what happens when we take differing levels of responsibility in carrying out the decisions? Money: equal hourly wage leads to those who work longer hours being paid more, yet those whose work style is slower and more relaxed are paid the same as someone doing double or triple the work in the same time. It's still the most just system we've been able to come up with.

Would we be as much of an alternative if we were non-hierarchical but not struggling so hard to create a collective? We reap the results of our egocentric, competitive and sexist educations. The struggle to grow and change is very bitter. Is this or our health care delivery more important? The struggle to develop both at once is vastly difficult.

This article originally appeared in "Win Magazine", July 27, 1978.



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Resources



health & well-being

Access

These groups have an overall picture to share

For information on traditional and nontraditional medicine:

Medical Self Care Magazine
P.O. Box 717
Inverness, California 94937
(413) 663-1403

For information on safe and natural childbirth:

NAPSAC
P.O. Box 267
Marble Hill, Missouri 63764
(314) 238-2010

For information on what's happening with women's health:

National Women's Health Network
P.O. Box 192
West Somerville, Mass 02144
(617) 924-0272

Information To Share

Boston Women's

Health Book Collective, Inc.

P.O. Box 192
West Somerville, Massachusetts
02144
Established 1969

The Boston Women's Health Book Collective are co-authors of **Our Bodies Ourselves** and **Ourselves and Our Children**. The collective consists of eleven women who have been meeting weekly for over eight years. Royalty monies from the sale of **Our Bodies, Ourselves** have been used to support women's health projects such as the following: a joint health education project with the Porcupine Women's Health Collective (a group of Indian women in the Wounded Knee area); the production of **Taking Our Bodies Back** (Cambridge Documentary Films); a menopause questionnaire project; a women's health literature packet distributed monthly to centers and groups; the publication of a pamphlet on hysterectomies and an 8-page leaflet on the cervical cap; joint education programs at Wo-

men's Community Health Center (Cambridge, Massachusetts) and the Somerville Women's Health Project; and the National Women's Health Network.

The collective is developing an international perspective on women and health and is providing an important networking function for groups in different countries. **Our Bodies, Ourselves** now appears in 12 foreign editions.

HealthRight

175 Fifth Avenue
New York, N.Y. 10010
(212) 674-3660

HealthRight, Inc., is a non-profit tax-exempt women's health education and advocacy organization which provides education, communication, organizational and advocacy skills to individuals and organizations committed to insuring quality health care for women. HealthRight is a collective of approximately a dozen women.

Some of us are trained in health

fields. Others have no professional health background, but have become knowledgeable about women's health. HealthRight puts out the only nationally-distributed, broad-based quarterly newsletter on women's health issues and provides a forum for discussion and analysis of issues such as sterilization, abuse, DES, etc., as well as regular articles on women health workers, alternative medical therapies, reports on what other groups around the country are doing, and educational resources. Subscriptions are \$5 individual; \$10 institutional.

NAPSAC

P.O. Box 267
Marble Hill, Missouri 63764
(314) 238-2010
Established 1975

The National Association of Parents and Professionals for Safe Alternatives in Childbirth is dedicated to establishing Family Centered Childbirth Programs — programs that



meet the needs of families as well as provide the safe aspects of medical science. Our goals are: to promote the principles of Natural Childbirth; to facilitate communication and cooperation among parents, medical professionals, and childbirth educators; to encourage and aid in the implementation of Family-

Centered Maternity Care in hospitals; to assist in the establishment of Childbearing Centers; to help establish safe home-birth programs; to provide educational opportunities to parents-to-be that will enable them to assume more personal responsibility for pregnancy, childbirth, and child rearing.

NAPSAC publishes books, a quarterly newsletter, puts on conferences, maintains a directory of midwives, physicians, birth centers, and other alternatives. Start a NAPSAC member group or join as an individual (\$8/year).

Gatherings & Centers

Spring Gathering of Healing

Antahkarana Circle
P.O. Box 308
Manson, Washington 98831

Each Spring, a healing gathering occurs in northeastern Washington. First called the Northeast Washington Healing Gathering in 1976, this event has become a highlight of each spring season. This is very much a people's gathering with each person participating or leading as much as they wish. A \$10 donation is suggested for the 3 day celebration.

Rocky Mountain Healing Arts Institute [Boulder School of Massage Therapy]

P.O. Box 1881
Boulder, Colorado 80306
(303) 443-5131
Established 1975

We envision the Rocky Mountain Healing Arts Institute as a vehicle for social change which generates effective, relevant, and practical educational opportunities in the emerging fields of holistic and preventive health care.

Our involvement in holistic and preventive health education began in 1975 when the Boulder School of Massage Therapy and the first Rocky Mountain Healing Arts Festival emerged independent of the Boulder Community Free School which had created and supported them.

As the Boulder School of Massage Therapy and adjunct programs evolved, we recognized the need for specialized training in the body-mind disciplines. To this end, the Training Program in Body-Mind Consultation will accept its first class of students in September, 1979, immediately following the 1979 Rocky Mountain Healing Arts Festival.

Interface

63 Chapel Street
Newton, Massachusetts 02158
(617) 964-7140 (M-F, afternoons)
Established 1974

Interface, a non-profit educational association, provides a broad range of educational programs in health and healing designed to introduce and nurture holistic awareness in the New England region. Our purpose is to help people assume responsibility for their own well-being — physically, mentally, emotionally, and spiritually — and to recognize their innate capacity for self-healing and self-evolution. Interface's programs range from introductory overviews to in-depth professional trainings.

Cooperative Healing Center

1201 Parducci Road
Ukiah, California 95482
(707) 462-3547

The Cooperative Healing Center is specifically designed to bring to-

gether, in one place, ancient and forgotten, modern, and pioneer healing disciplines. The Center is located on Round Mountain Ranch alone on a 2500 acre wilderness with a lake, mountains, creeks and meadows.

The Healing Center is devoted to the development of harmonious relationships with ourselves, each other and the Earth through Holistic Healing practices, Cooperation and Ecology.

Workshops on Radical Psychiatry, Power, Body Movement, Native Herbs as medicine, food and friends are among those offered by the Center.

Healing Waters

Indian Hot Springs
P.O. Box 847
Eden, Arizona 85535
(602) 485-2008
Established 1975

We are an evolving Holistic Educational Center on 200 acres of high desert land, teaching and living a raw foods vegetarian style of life. We hold seminars and classes, and several large-scale gatherings during the year. Seven hot springs and mud pools ranging in temperature from 100°-120° provide 500,000 gallons of water a day for our pools, eventually ending up in our gardens and wildlife pond and refuge. The Center's programs are wide-based, but we are internationally known as a live foods, dietary, fasting and detoxification center.



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Rainbow Family Gatherings
c/o Beck
Box 5577
Eugene, Oregon 97405
Established 1971

Rainbow Family Gatherings are for

the healing of our minds, hearts,
bodies and souls. We are healers of
humanity and we heal ourselves.

Each year we create a wilderness
village and hold open counsels. We
come together to rejoice in the
mountains in the pure spirit of na-
ture.

Rainbow Family Gatherings hap-
pen each summer, are open to
everyone and are free. The 1979
gathering will be in Arizona. More
than 18,000 people are expected.

Community Clinics

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**New Hampshire Feminist Health
Center**
38 South Main Street
Concord, New Hampshire 03301
(703) 225-2739
Established 1974

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New Hampshire Feminist Health
Center is a licensed, nonprofit clinic
committed to a philosophy of
well-women. Well-woman health
care is women sharing the experi-
ence of rediscovery and demystifi-
cation of their bodies. The goal of
well-woman health care is to pro-
vide each woman with accurate in-
formation so that she can make in-
telligent decisions about her health
care.

The New Hampshire Feminist

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Health Center is one of the few cen-
ters in the country to both fit and
provide information on the cervical
cap.

Beach Area Community Clinic
3705 Mission Boulevard
San Diego, California 92109
(714) 488-0644

The Beach Area Community Clinic
provides low cost medical and social
services. We have a general medi-
cal clinic, a women's clinic, a pre-
natal clinic, a seniors' clinic, com-
munity health workshops, seminars
and health screenings, and a coun-
seling center for general counseling
and drug abuse counseling.

We offer our services on a dona-
tion basis except our prenatal clinic
and counseling component use a
sliding scale fee. We do not refuse
services to anyone unless we are
over booked. Most services are
available on an appointment
basis only, although emergencies
are always seen or referred to hos-
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Mental Health

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**Co-counseling is a participatory
therapy. It assumes that lay people
have the ability, by working in pairs,
using specific techniques to help
each other in an effective manner.**

**Fundamentals of Co-Counseling
Manual: Elementary Counselor's
Manual for Beginning Classes in
Re-Evaluation Co-Counseling**
by Harvey Hackins
Rational Island Publishers
P.O. Box 2081, Main Office Station
Seattle, Washington 98111
\$5.00 postpaid

**Guidelines for the Re-Evaluation
Counseling Communities**
Guidelines
719 2nd Ave. North
Seattle, Washington 98109

Guidelines includes a list of co-
counseling publications.

Issues In Radical Therapy
P.O. Box 5039
Berkeley, California 94705
(415) 626-3493
Established 1969

We are a quarterly journal present-
ing articles about psychiatry and

psychotherapy from a radical ther-
apy point of view. We believe that
personal problems or alienation
result from a political process of
mystified oppression, and that the
alternative to alienation is achieved
through awareness and loving coop-
eration. We solicit and publish
articles about sexism, racism, class
prejudice, heterosexism, ageism,
coupleism, and other forms of
power abuse; as well, we publish
articles on cooperative problem
solving, cooperative living and
work, body work, and other radical
health-care techniques. We also
serve as an information exchange

network on conferences, training institutes, and groups around the country and in Europe. Subscriptions are \$5 a year for individuals (\$7 overseas) and \$12 for institutions.

Radical Psychiatry Network
659 Castro St.
San Francisco, California 94114
(415) 626-3031
Established 1978

Radical Psychiatry Network is interested in bringing together people who are familiar with Radical Psychiatry, particularly people who are or have been members of Radical Psychiatry problem-solving groups. We now have a newsletter and occasional potlucks. We hope to establish a center for information and referral about Radical Psychiatry activities, for study groups and classes, and for social activities. We are interested in cooperative, non-competitive and open relationships (where problematic issues are discussed directly) among equals in a non-sexist, non-racist context.

Madness Network News
P.O. Box 684
San Francisco, California 94101
(415) 285-6353
Established 1973

Madness Network News is a collectively run journal of the anti-psychiatry/pro-psychiatric inmates movement. We publish articles, letters, poetry and graphics and carry regular sections on psychiatric drugs, legislation and litigation and news about the world-wide anti-psychiatry movement. Subscription rates are \$5/yr. \$.75 single copy. Free to psychiatric inmates.

At a Journal Workshop: The Basic Text and Guide for Using the Intensive Journal

Ira Progoff
Dialogue House
80 East 11th Street
New York, New York 10003

How to keep a psychological journal, by a psychologist - and student of Carl Jung's - who has been keeping, and helping people keep,

journals for over twenty years. \$6.70 postpaid.

New Directions in Psychology State and Mind
P.O. Box 89
Somerville, Massachusetts 02144
(617) 766-7285

New Directions in Psychology is the corporate name of the organization which publishes **State and Mind**, a major voice in the movement seeking to integrate psychological and political consciousness. As well, we are involved in community education, resource, referral, and support work. We sponsor discussion groups, initiate mutual-help groups, and organize skill-sharing workshops in which people can learn office work, editorial and production skills, while helping to participate in the publication of the journal. Among our goals is to increase community tolerance of people who have been institutionalized or in emotional distress while struggling for alternatives to psychiatric oppression.

Publications

Medical Self-Care
Access To Medical Tools
P.O. Box 717
Inverness, California 94937
(415) 663-1403

Medical Self-Care is a unique and valuable access journal for self-care. This is a practical magazine blending the best of traditional and "new age" medicine and providing broad-based in-depth articles that deal with consumers taking more responsibility for their own health.

Edited by Tom Ferguson, who started this journal as a 4th-year Yale medical student. Issues have articles dealing with co-counseling, birth control, men's health, doing your own vaginal self-help exam,

and the like. Subscriptions are \$10/yr. (4 issues).

Gathering Book
1712 10th St.
Bellingham, Washington 98225

The Gathering Book is a result of each Spring Healing Gathering sponsored by the Antahkarana Circle in northeastern Washington. Each gathering brings forth a new book. The 1978 book is 80 pages, and is full of information about healing, spiritual gatherings, book reviews, introductions to various natural healing methods, and a directory of who is doing what in the Pacific Northwest. Price \$2.

The Practicing Midwife
156 Drakes Lane
Summertown, Tennessee 38483
(615) 964-3571
Established 1977

The Practicing Midwife is a quarterly newsletter for midwives and others interested in alternatives in childbirth and women's health care. **The Practicing Midwife** is published on The Farm, a new age community of 1,100 people in Tennessee. The Farm midwives have delivered nearly 1,000 babies at home, for free, and naturally.

Spiritual Midwifery
The Book Publishing Company
156 Drakes Lane
Summertown, Tennessee 38483

Spiritual Midwifery by Ina May Gaskin is "a spiritual book, and at the same time, a revolutionary book. It is spiritual because it is concerned with the sacrament of birth — the passage of a new soul into this plane of existence. The knowledge that each and every childbirth is a spiritual experience has been forgotten by too many people in the world today, especially in countries with high levels of technology. This book is revolutionary because it is our basic belief that the sacrament of birth belongs to the people and that it should not be usurped by a profit-oriented hospital system."

The 480-page book includes complete technical information and illustrations. In it is shared the knowledge and experience of The Farm's midwives. The Farm is a community of 1000 people united by the teachings of Steven Gaskin.

Women Wise
NHFHC
38 South Main Street
Concord, New Hampshire 03301
(603) 225-2739

Women Wise is the quarterly newsletter of the New Hampshire Feminist Health Service. A small part of the paper deals with classes and resources in New Hampshire, but the major portion of this good sized tabloid deals with information that is interesting and useful to women anywhere. One issue contains articles on health care in Cuba, reducing menstrual cramps, sterilization, vaginal health, political viewpoints and issues, resources and book reviews.

Women Wise says of itself... We are a "collective continuation of the spirit of sharing information and experiences so that all women may become like the 'wise women' of our heritage - sensitive, caring, powerful and wise."

Thanks to Tom Ferguson of Medical Self Care for recommendations and permission to reprint the following book reviews.

The Well Body Book
Mike Samuels, M.D.
and Hal Bennett
Random House
201 E. 50th Street
New York, New York 10022

Already widely known and well beloved, this beautifully designed book has become so popular it's easy to overlook how good it really is. It combines a deep emphasis on the feeling side of things - sensitivity, coping, communication - with excellent sections on preventive medicine and diagnosis and treatment. Their section on the physical examination is the best I've seen.

Our Bodies, Ourselves
Boston Women's Health Book
Collective
Simon and Schuster
630 5th Avenue
New York, New York 10020

A readable, practical, down-to-earth guide to women's medicine. This new edition is sixty pages longer and more than half new. Expanded sections on sexuality, Taking Care of Ourselves, Birth Control, Menopause, Parenthood, and Women and Health Care. Factual information is impeccably accurate and complete. Controversial medical issues (like treatment of breast cancer and abnormal pap smears) are clearly identified and thoroughly discussed.

Treats women as whole beings deserving of personalized care.

Passages
Gail Sheehy
E.P. Dutton
201 Park Avenue
New York, New York 10003

A well-written account of adult stages of development, and the predictable life problems that accompany each. A much-needed road map to the tangled web of mid-adulthood. \$10.95

How To Be Your Own Doctor
[Sometimes]
Keith W. Sehnert, M.D.
with Howard Eisenberg
Grosset & Dunlap, Inc.
Box 941, Madison Square Garden
New York, New York 10010

How to go about becoming your own paramedic. Differs from most medical guidebooks in that it assumes that the reader is capable of learning some basic clinical medicine. An enjoyable, highly readable work that will take you safely across into territory you may have thought of as for doctors only. \$10.50

Where There Is No Doctor: A Village Health Care Handbook
David Werner
The Hesperian Foundation
P.O. Box 1692
Palo Alto, California 94302

A pioneering self-care handbook based on practices developed by the author and coworkers over the past sixteen years while organizing a self-care health network in a remote, doctorless area of rural Mexico. Every page is crammed with useful basic information, some of it specific to the problems of underdeveloped countries, most of it useful to anyone. Includes a fine chapter on being a lay health worker. Spanish edition also available.

Wellness
Cris Popenoe
YES! Bookshop
1035 31st Street, NW
Washington, D.C. 20007

A very extensive (1500 books) annotated bibliography of alternative healing practices, emphasizing writers and practitioners not widely accepted by contemporary western medicine. The best available guide to some current medical edges. \$5.25 postpaid



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Economics & Work



We learned it from our school books: this country has plenty-for-everybody through industry and technology. In the affluence of a war economy America, that was true for enough people so the inequalities in the system, the exploitation of our resources and foreign peoples, and the spiritual cost of greed were hardly noticed.

In the 60's, Vietnam clarified colonialism; Watts, the Farmworkers and the Women's Movement demonstrated internal inequities; a new focus on environment, spirit and human potential awakened the children of affluence to what they had lost. A generation stepped away from materialism and the ethic that work was, in itself, "good."

The initial thrust of alternative development was cultural, political, social... anything but business-oriented. Soon enough, however, whatever ideals might have existed about barter and back-to-the-land, people found that food coops, communal houses and daycare centers were all in serious trouble if they didn't keep books.

In the 70's, as alternative businesses and services became more complex, it became clear we were interdependent (at best) with the economy, and that meant money. Financial planning, economic projections, and long-term thinking about our roles as workers became as important for us as anyone else. What has been different is our insistence that the organization of the workplace and what we produce reflect the values of ecology, equality and cooperation.

There is a cooperative sector of the economy. There are an estimated 10,000 small businesses struggling with questions of survival, social utility, growth, collective process and economic democracy. If it were possible to link them with the membership of the Cooperative League of the USA, the Rural Electric Coops, the credit unions, producer and consumer coops, it would represent millions of people and billions of dollars.

In the lobbying which resulted in the passage of the Consumer Cooperative Bank by Congress, extensive coordination was effected. At large gatherings like the annual Consumer Cooperative Alliance, all the pieces come together - housing, food, energy, credit, health... But the pieces are seldom effectively assembled. These businesses, work-styles and federations have yet to define a coherent economic alternative, although there are models:

- *Sophisticated examples of economic democracy, collective workplaces and cooperative systems exist in Israel (kibbutz federations) Sweden, England, Spain (Mondragon), China.*
- *Intentional rural communities like Twin Oaks (Virginia) East Wind (Missouri) and Alpha Farm (Oregon) have developed coherent internal economies where members fit into a clear, existing system which supports their life, while they retain the power to modify it.*
- *Democratic or cooperative businesses like Cooperative Services (Detroit) Hoedads in Oregon and Consumers United Group in Washington, D.C., begin to have enough separate elements so they become systems capable of self-sufficiency and synergy.*
- *Small federated systems like U.S.A. Riptide in Santa Cruz, the All-Cooperating Assembly in the North Country and the Federation of Egalitarian Communities already support the development of their member groups.*
- *Critical elements of a democratic, nationally-linked economic system exist, though hardly have been integrated: fundraising (Community Investment Fund, Southern Cooperative Development Fund); insurance (Consumers United Group, League Life); banking (Consumer Cooperative Bank, South Shore National Bank, credit unions); food distribution (some producers, warehouses, trucking, federations, retail outlets, consumer coop members).*



In these systems money is consolidated or shifted, priorities considered, labor exchanged, individual units can be saved by mutual aid, or fail without destroying the whole. The system can be looked at as a complete entity.

Answering economic questions systematically is a long way from good vibes or honest labor. By fitting ourselves into the established system's cracks, and reducing our economic needs, people survived on casual labor or savings, until our fledgling institutions could afford paid work we could respect. But without a system of our own, democratic businesses and all the rest of the cooperative institutions exist within a competitive framework. Without an alternative economic system, based on cooperative ownership of the land, and people's control over their own labor, the eventual result is probably substantial failure, or withdrawal to a kind of "hip capitalism."

The Challenge is to make it all work together, and by so doing widen a path for more Americans to travel. One way is to strengthen our democratic institutions toward a system: the other is to intervene in the working life and business cycles of the USA.

Most Americans are either excluded from the workplace; marginally employed; in solidarity with their union and in an adversary relation to their employer; or working their way up the corporate-government-academic ladder. With energy crunches and post-war slumps the ladder has been shaky in the 70's, and the examples of cooperative businesses and productive participation have begun to affect traditional thinking. Threatened and real plant closings have sparked interest in conversion to worker ownership, backed by government guarantees. Several groups, including the Exploratory Project for Economic Alternatives, People's Business Commission and the Association for Self-Management have been focused on the potential for unions, community groups and individual workers to move toward greater participation in ownership and management.

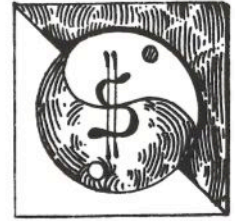
Thousands of Americans have taken control of their workplaces, radically changing the quality of their working lives. Although shared work, ownership and decision-making haven't necessarily made life easier (long hours and painful choices have been closer to reality than perfect peace) the result has been greater self-respect and self-sufficiency. The jobs which emerged were part of a cooperative, simpler life-style which made less demands on income and resources.

Hundreds of thousands have participated in consumer cooperatives which asserted some control of the marketplace. Whether we can take the experience of workplace and marketplace to another level in a coherent economic system; whether we can significantly impact the working lives of millions - the alternatives and models which have been created are as real as the affluent life of the suburbs, the poverty of the inner-city, the marginality of rural areas. More productivity is obviously desirable for individuals, collectivities, networks and systems - but with proper respect for what we've begun to create: for the cooperative and spiritual truths of our lives.

*by Paul Freundlich
with help from
Joseph Blasi, Harvard Project on the Kibbutz
and Roger Neece, Community Futures*



Hoedads



article by Greg Nagle

I'm going to work. It's 7 am, and the grey light of dawn is just beginning to creep over the hills. Sometimes it's raining to beat hell and I just can't believe in my foggy, half-crazed mind that I'm actually going out in it. On those mornings, a long ride is the best way to prepare your mind for the inevitable. But all rides end, and the last mile up to the work site goes by all too fast.

Still, there is a slim hope that the ground will be frozen, or that some bizarre accident has happened to the Forest Service inspector. But no, I realize that in a few minutes I'll be strapped into my treebag, hoedad in hand, descending into the yawning depths of an immense clearcut.

But maybe on that same afternoon I'll be flying over the slopes, slapping in my last fifty trees with the sun sinking behind the mountains. Then I'll think this job is about as close to happiness as I'll ever get in this person's country. That's what treeplanting is: taking the good with the bad, or in planter's jargon, taking the gravy with the slash.

I'm a Hoedad, one of about three hundred active members of a forestry labor contracting coop based in Eugene, Oregon. The numbers fluctuate up and down depending on the season - in 1978, 520 people worked with us. The purpose of the organization is to procure forestry work and provide a framework within which our members can earn a living. Primarily we do tree-planting contracts for federal land management agencies, the bulk of it with the Forest Service.

Working in a coop may have peculiar disadvantages, but it makes a job like this a lot easier.

The basic structure of Hoedads is the crews. They are work brigades organized as independent units within the larger organization (Hoedads). Hoedads is essentially a federation of crews which maintain a collective administrative and bidding apparatus.

The names of the crews reflect a line between fantasy and reality sometimes even we can't decipher: *Potluck, Red Star, Full Moon Rising, Cheap Thrills, Thumb, Cougar Mountain, Different Strokes, Mudsharks, Natural Wonders, P.f. Flyers, Logrollers.*



Logroller Crew, Spring 1978

As their names would suggest, crews have different personalities. Curiously, despite changes in personnel, many crews manage to retain their character. It's as if some subtle sense is passed unwittingly from the old planters to the new.

Each crew has the equipment and capacity to function on its own in the field. As of now, there are eleven crews, with from 18-30 active members in each. In addition, there are temporary crews which come together seasonally to fight fires and select seed cone.

I'm a member of Red Star crew. If anything can be said about us, it's that we have too many hot-heads and a history of strong, political orientation. Since I joined, I've seen over 50 people pass through the crew. But until recently, we actually had one of the largest proportions of older planters of any crew. Now, with only four years experience, I'm already one of the oldest members of the coop.

People move in and out of Hoedads pretty fast. One reason is that treeplanting, even in its sweetest moments, can be a grueling, body-wracking work. One person who played a key role in organizing my crew at age twenty, was disabled by twenty-four. Over his years of planting, he had literally managed to pull his shoulder away from his rib-cage by the constant lifting and swinging of a heavy hoedad. Though such injuries are rare, other planters come down with back problems or develop tendonitis.

Another reason people leave is that treeplanting is a sporadic, nomadic occupation. It's not conducive to keeping a home or raising a family. Hoedads are, for the most part, young and single.

Since the members are constantly changing, it's almost impossible to generalize anything about people's politics. On some crews a solid, political commitment to both the crew and the coops is asked before a prospective member is considered. On other crews, the only criteria is that one be a friend of a member. Over time, on an issue like sexism, a common focus does develop. On other issues, radically different notions on what the coop is for has sometimes led to corrosive tension between crew members and between crews.

Equalizing the balance between women and men is official policy, though the depth of commitment varies from person to person. 40% of our members are women, a percentage far higher than the forestry industry as a whole, and women have yet to break into woods work in substantial numbers.

Hoedads, as an organization, was started in the fall of 1973 by a group of planters who already had their own small coop crew. In a fit of idealism, they expanded to take on and train 150 people into six crews. Several of those crews didn't survive the first incredible weeks. But over the years, more crews were taken on and our size peaked in 1976.

None of the original organizers are still in the coop,

and the faces of those who can tell the stories of those first few months grow fewer as the seasons pass.

The operation of planting crews is relatively simple. That partly accounts for our ability to expand so fast and maintain our size. Due to the large amount of work being put out for contract bidding by the government the last few years, our income has been rising steadily. The consciousness of money profoundly affects everyone. Some older workers feel that new members don't realize what it was like before, when wages were lower and times harder.

SMITTY'S POEM

*the planters get older;
their backs make them talk
of the good old days.
yurt fires and coffee steam
loosens the stories.*

*you young monkeys get your pay
without waiting nine weeks,
never slept in a crummy
for ten, fifteen days
lemme tell ya...*

*spirit of adventure
lightly salted with the spirit
of revolution and a pinch
of Spirit -- who's your sister?
who's your brother? well,
maybe nobody can stand you, maybe
you're too outrageous, but it's your
crew and they love you
you're in the hoedads now.*

*tale tellers dispensing tradition
to the yearlings around the stove
are doing a job, it's part of the work
lets the yearlings know
a wet bad bloody-fingered day
is out there waiting in the slash
and it helps to have brothers and sisters.*

*do it for the love
more than for the money
no matter what you hear.*

*do it for the love
more than the money
or all these yurt tales
will be bones
bones, gathering in the shelter
bones, aching bones
talking, whispering
of the good old days.*

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The way Hoedads operates begins with the crews. It's here that most members meet, opinions are heard, and the issues discussed in finer detail.

Based on ongoing discussions, crews send a representative to a weekly council meeting made up of one voting representative from each crew. The council constitutes the Coop's board of directors. Decisions made by the crews and the council are explained in a weekly newsletter distributed to the members.

Technically less powerful, but the most active decision-making body, is the bidding committee. It also is made up of one rep from each crew. This committee carries on the weekly process of bidding on the stream of contracts which come into the office. At the height of the bidding season, this committee may meet in two or even three long sessions a week to decide ongoing strategy and allocate work. Since the primary purpose of Hoedads is to procure work, it's to the bidding committee that the most active involvement in administration seems to go. The council has the right to overrule the committee, yet rarely does.

The survival of the Coop depends on how successful we are in bidding and winning work. Since we work under a variety of conditions, and in almost every state in the West, this takes a lot of experience. You can't depend on luck.

There's not much which can beat traveling over the Rockies in the spring, hitting a contract, working

hard and moving on. During a three month season, my crew may work as many as four contracts from the Bitterroot Mountains in Idaho to the Bighorn Range in Wyoming. You can see a lot of country, and after a few years, you get a sense of the land. Sometimes I almost can visualize all the different mountain ranges in those vast stretches.

If there is one common denominator between crews, it's that they all ride around in crummies. A crummy is a crew rig used for transport to the work-site. There are certain other crude habits which crews also hold in common, but this one is basic. In the crummy, all things are equal, and it is here that you find yourself sandwiched against someone you tried strenuously to avoid all day on the hill.

Red Star used to cruise around in a battered blue relic sporting a radio antenna and a pair of big, red stars painted on the doors. Those red stars must have confused some of the locals. One night, while my crew was living it up in a bar in Montana, someone took the trouble to loosen the lug nuts on the rear wheel. That courtesy almost wiped the whole crew off a mountain road several hours later when the wheel flew off. Oh, those memories! The crummy finally died a righteous death on the way across the desert last spring, and now rests in a trash-strewn lot, behind a shabby building in downtown Eugene.

The most important decision-making body is the quarterly general meeting. All member are invited, with from one to two hundred attending. Here, general policy is developed and decisions of unusual importance are made. A week prior to the meeting, a newspaper is printed ("Together") which discusses current issues. Generally about 30 people contribute, and reading it is one of the best ways to sense the pulse of the coop.

General meetings are the place to see the real dialog. We go on for two long days, plodding through an endless agenda. But we always manage to grind to a finish by the night of the second day.

On the night of the first day, we throw a party with a hired band and at least ten kegs of beer. Hundreds of people turn out for these quarterly parties. Perhaps they're the lure.

At the general membership meetings, eight people are elected to serve a year-long term as officers of the coop. Usually they work in the office full-time - carrying on day-to-day contract and crew coordination, keeping the books, working on political projects. There is also a fluctuating number of field workers who staff the office on a part-time basis.

Office work is paid at \$7.00 an hour, a wage comparable to what an experienced planter makes over the period of a year. Some projects, such as political lobbying and some research, are also funded by council if deemed relevant to the coop's interests. All of these administrative functions are supported through a deduction from the members' checks. This deduction has averaged about 8% the last few years.

On any projects needing really large amounts of capital, we probably couldn't get enough people to agree. Some people view this inability to branch out as an indication we are too large and organizationally inflexible. Nevertheless, some people, mostly Hoedads, have been able to secure small seed loans for new coops. Over the years, this has added up to a sizable chunk of money, and helped several useful and ongoing projects. The general consensus, however, seems not to lend money outside the coop.

Part of what we do with that money is to provide the bonding we post on each job we bid. Above and beyond the bonding is a cash fund. In a meeting, three years ago, there was a proposal to use the fund as capital to start other cooperative businesses. Some of that has happened, though there are Hoedads who would rather have taxation reduced and the money available for personal use.

Camp scenes vary from crew to crew. Some, like mine, maintain collective eating and shelter scenes, while others depend upon the individual to provide their own food and shelter. A typical Hoedad camp usually has too many dogs and a motley collection of trailers and buses. Some people live only in tents, a grim choice during the wet winter months. Teepees were the rage a few years ago, but now the ultimate in tree planter comfort is the yurt, a portable structure which originated in Mongolia.

My crew has a large, remodeled school bus with a kitchen and eight bunks. We got the bus one fall three years ago after living through a monsoon in Idaho in the sodden comfort of individual pup tents. The story of that contract is an epic in itself, but suffice it to say, the bear didn't eat all the food. Had we not been so joined in our collective misery, we would never have bought the bus. Sometimes with twelve people in there, collectively groping our way through the long winter months toward the spring, one ceases to deeply love the elbows digging into one's sides. Now we have a 22 ft. diameter yurt to supplement the bus. Life gets easier year to year.

Working on a crew can build tensions as well as friendships over time. Even when everyone's intentions are the best, the grind of treeplanting, the constant rain and cold wear you down. By the end of the season, some people can do without each other for a good, long time.

With all the individuals and crews which make up Hoedads, it shouldn't be any surprise how many different ideas there are about what we are. John Ogden, our principal treasurer, offers this opinion:

"Hoedads wasn't created in our own self-interest, but...with a vision of worker-controlled cooperatives dominating an industry that traditionally has been subject to the sleazy greed of labor contractors. What is the role of Hoedads in the treeplanting industry? Do

we see ourselves as basically a small business? Or do we see ourselves as the vanguard of the cooperative movement in the Northwest?"

Although Hoedads is the largest of the Northwestern forestry coops, there have been a number of others successfully started over the years, responding to the ever-increasing volume of reforestation work in all Western states, particularly west of the Cascades. Vast stands of prime, lower elevation forests supply year-round work critical to our success.

There are presently eleven planting coops in the Northwest, grossing close to four million dollars a year. We pose a significant threat to the capitalist contractors which still perform the bulk of the work.

In order to protect our interests and further worker-owned businesses, the forestry coops have formed an organization, the Northwest Forest Workers Association. The NFWFA represents fifteen member groups, and over one thousand cooperative forest workers in Oregon, Washington, and northern California.

The project which has occupied the most time for NFWFA is our struggle against the use of forestry chemicals. Several of them contain dioxin, used to defoliate large areas of Vietnam, and now used here to kill back brush and hardwoods to increase the growth of conifer trees. A cooperative research team, funded by Hoedads and NFWFA, is carrying out an extensive study designed to both test the effectiveness of herbicides and identify alternatives to their use.

Another issue we have been dealing with is the legal status of cooperatives. Although it's possible in Oregon to legally incorporate as a profit-making cooperative, our legal standing remains vague. We have been involved in a series of battles in the legislature and the courts. The key issue at this point is whether we are subject to a ridiculously expensive, state run insurance company which provides mandatory coverage for on-the-job accidents. The Oregon chapter of NFWFA has created a fund to lobby the state legislature in an attempt to change the laws. This is an extremely tedious issue, and has been following us around like a disease. Yet it seems likely that any coops which reach our scale or larger will find themselves dealing with legal problems. We hope that Hoedads having to retain a lawyer is not our only indication that we are coming of age.

Herbicides are issues which affect coops and workers directly. But for many Hoedads, the mundane issues of politics and the legislature seem obscure. For most people, the heart of being a member is the way we live and work together.

Greg Nagle, like the rest of us, would rather be in the gravy than the slash. Over the years, he's taken his turn at both.



Resources



economics & work

Access

These groups have an overall picture to share

Information on alternative work-places:

Project Work

490 Riverside Drive, Rm. 517
New York, N.Y. 10027
(212) 866-2221

New Ways to Work

457 Kingsley Avenue
Palo Alto, Ca. 94301
(415) 321-9675

Regional information:

NECTI [New England Cooperative Training Institute]

216 Crown St.
New Haven, Conn. 06510
(203) 562-3551

Chapters of the Association for Self-Management

c/o 1414 Spring Road, NW
Washington, D.C. 20010

Information on producer coops self-managed firms:

Center for Economic Studies

457 Kingsley Avenue
Palo Alto, Ca. 94301
(415) 328-1039

A good resource section listing books, articles and organizations can be found in:

Democracy at Work

by Daniel Zwerdling
c/o 1414 Spring Road, NW
Washington, D.C. 20010

Research & Education

Alternative Work Project

490 Riverside Dr., Room 517
New York, N.Y. 10027
(212) 866-2221
Established 1977

The Alternative Work Project is an action/research group engaged in collaborative investigation, analysis and dissemination of information about alternative workgroups across the nation. We define alternative work as work that: 1) provides viable alternatives to our economic system; 2) values people before profits; 3) produces environmentally sound and socially-useful products.

Our objectives are: 1) to encourage the realization of new and positive attitudes toward cooperative work; 2) to promote the establishment of effective, long-lasting alternative work places; 3) to

develop a strong network of innovative work places capable of political, economic and social impact.

Our findings will be published in a trade paperback by Harper and Row in 1980.

Association for Self-Management

1414 Spring Road, NW
Washington, D.C. 20010
(202) 723-5101

The Association for Self-Management is "an open association for 1) the study of self-management and 2) the enhancement and development of self-management and organizational democracy. Participatory firms and worker-owned businesses are the association's domain.

Regional coordinators and contact people are located throughout the country and a list is available

from the Washington office, as well as in their quarterly publication on self-management. **Self-Management** includes articles on: the philosophies and practices of self-management, conferences, U.S. and foreign worker controlled businesses, book and media reviews. This newsletter is available as part of membership in the Association. Subscription/membership fees are on a sliding scale of \$3-\$10.

Center for Community Economic Development

639 Massachusetts Ave. Suite 316
Cambridge, Massachusetts 02139
(617) 547-9695
Established 1968

The Center for Community Economic Development (CCED) is a private non-profit research and policy de-

velopment organization whose purpose is the promotion and strengthening of community-based economic development. Although it mainly provides research and technical support to Title VII Community Development Corporations, the Center has worked throughout its existence for the benefit of all community-based groups, such as land trusts, cooperatives, worker-managed enterprises, community action agencies.

The Project for Kibbutz Studies
Harvard University,
503 Larsen Hall
Cambridge, Mass. 02138
(617) 495-3436

The Project for Kibbutz Studies, under the direction of Dr. Joseph R. Blasi, is located in the Center for Jewish Studies at Harvard University.

The Institute focuses on the significance and the social implications of the kibbutz for the modern predicament in light of the special historical context of this communitarian environment.

We will be happy to provide resources and material to people interested in learning about the kibbutz.

Center for Economic Studies
457 Kingsley Avenue
Palo Alto, California 94301
(415) 328-1039
Established 1973

The Center for Economic Studies is an independent non-profit organization devoted to research in economic and employment policy, work organization, financial development, the economics of education and training, and health economics. Since its inception the Center has

received research grants from both national and international agencies

The Center is undertaking a three-year study of producer cooperatives. This project is an extension of the work that we have been doing for the last four years on democracy in the workplace. The present project is supported by the National Institute of Mental Health because of its heavy orientation towards improving the quality of working life through cooperative work organization.

New School for Democratic Management
589 Howard Street
San Francisco, California 94108
(415) 543-7973

(See article in Education)

Technical Assistance

Community Development Credit Union

Institute of the National Center for Urban Ethnic Affairs
1521 16th St.
Washington, D.C. 20036
(202) 232-3600

The Community Development Credit Union (CDCU) provides training and technical assistance throughout the country to neighborhood credit unions as well as to groups and organizations interested in forming a credit union.

Programs are offered in the following areas: the role of the CDCU in the community; responsibilities of credit union officials; management by objectives; policy and procedures development; marketing and mortgage lending. Work is also being performed around the implementation of housing counseling programs within the credit union framework.

The Institute has developed a publication presenting an overview of CDCU and detailing the step-by-step process involved in organizing a credit union. Additional resources are listed and an actual case study is included. The publication is available at \$1.

Industrial Cooperative Association
2161 Massachusetts Ave.
Cambridge, Massachusetts 02140
(617) 547-4245/661-6130
Established 1977

The ICA is a non-profit organization working primarily in New England to help groups of workers (employed or jobless) set up industrial cooperatives, or buy out and convert their workplaces. The companies operate by one-worker/one vote principles; total control of the cooperatives is by members, with non-members having no voting control. "Ownership" is divorced from

capital contributions; membership is closer to trusteeship. We have set up two major cooperatives and are working on more projects. We give advice to any cooperatives or workers that approach us, although we don't work with consumer co-ops. We help set up their legal structure, give advice on democratic management, help explore the history of producer co-ops with the workers, assist in financing, and give advice on the problems of operation that crop up after the cooperative is going.

Community Economics, Inc.
6529 Telegraph Avenue
Oakland, California 94609
(415) 653-6555
Established in 1973

Originally organized as the Community Ownership Organizing Project, CEI's goal is to combine technical expertise with the organi-

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CEI is a non-profit corporation
which provides economic analysis,
financial feasibility studies, and
other technical assistance to com-
munity groups and local public
agencies on issues concerning com-
munity based economic develop-
ment, neighborhood economics,
and alternative investment of public
and private funds.

CEI publishes **The Public Works.**

Project Work

490 Riverside Drive Rm. 517
New York, N.Y. 10027
(212) 866-2221

Project Work is a technical assist-
ance group and clearinghouse for
alternative businesses and services
in New York City. Our purposes are
to strengthen the effectiveness of
the local alternative work move-
ment, and to develop viable alter-
native economic organizations in
NYC.

We provide free or low-cost
technical assistance on work-
process issues to local groups
working (or wanting to work) in
democratic ways. We are develop-
ing a stronger network among these
organizations (Brooklyn barely
knows the Bronx exists) and making
their products and services more
visible to the wider public. In
addition, we operate a clearing-
house of information from around
the country relating to the develop-
ment and diversity of alternative
work organizations.

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94108

Financial Assistance

Community Educational Service Council, Inc.

1150 Woods Rd.
Southampton, Pa. 18966
(215) 357-3977

The Community Educational Service Council, Inc., seeks to maintain communication lines amongst all organizations concerned with promoting communities, and has served this liaison function since 1955. The Fellowship of Intentional Communities is an annual happening sponsored on the weekend of the annual meeting of CESCO. Loans of \$500-\$3000 are made to communities personally known to members of the Loan Committee. Educational projects and scholarships are dependent upon the magnitude of contributions (tax-deductible). This was formerly known as The Homer Morris Fund.

The Southern Cooperative Development Fund, Inc.

P.O. Box 3885
(1006 Surrey St.)
Lafayette, Louisiana 70501
(318) 232-9206

The Southern Cooperative Development Fund, Inc., is a "development bank" that lends money and pro-

vides technical assistance to limited-resource cooperatives and community-controlled organizations in the Southern part of the United States.

SCDF was organized because traditional financial institutions consider many of the organizations served by SCDF ineligible for financing on conventional terms.

SCDF is owned by the people whom it seeks to help. When an eligible group borrows money from SCDF, it is required to purchase shares in the corporation, thereby becoming an owner of the corporation. Presently, there are forty-six organizations in ten Southern states that are member-borrowers of SCDF. These organizations represent a sizeable segment of poor families in the Southeast, especially the rural poor.

Institute for Community Economics

639 Massachusetts Ave.
Cambridge, Massachusetts 02139
(617) 661-4661
Established 1967

The Institute for Community Economics Inc. is a center for the development and use of practical tools for economic community development and land use.

The ICE is the leading national resource center for practical materials, technical assistance and audio-visual presentations on Community Land Trusts.

The American Natural Resource Trust was recently incorporated as a program of ICE to accept gifts of land from private donors.

In addition, ICE has researched and developed a unique new investment model called the Community Investment Fund to meet the needs of socially minded investors and enterprises. ICE has found that most community-based and democratically managed businesses have difficulty getting financing from conventional investment institutions. The ICE fund model was created to help such businesses acquire the capital they need to begin or expand operations. Write or call for more information.

Haymarket Peoples Fund

120 Boylston St., Room 707
Boston, Massachusetts 02116
(617) 426-1909
Established 1974

The Haymarket Peoples Fund is an alternative foundation which provides funding to groups who do not have access to larger, more tradi-

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izing Pro-
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tional funding sources.

The bulk of our money comes from people with inherited wealth (mostly white, middle/upper class, age range 20-35) who wish to make a conscious decision about their wealth and who understand that the kind of social change Haymarket supports will mean less money and privilege for them.

Haymarket has evolved into a support primarily for small, local organizing projects in low-income and working-class communities which are trying to create base-level social change. We have a decentralized decision-making structure and our grant-making is carried out by eight regional boards throughout New England. We fund only in New England.

We invite you to contact us or our sister organizations for further information:

Vanguard Public Foundations
4111 24th St.
San Francisco, California 94114

Liberty Hill Foundation
P.O. Box 1074
Venice, California 90291

North Star Fund
1133 Broadway Suite 1427
New York, N.Y. 10010

Peoples Fund
1427 Walnut St. 4th fl.
Philadelphia, Pa. 19102

Tribal Sovereignty Program
P.O. box 1044
Guerneville, California 95446
(707) 869-0751

The Native American Tribal Sovereignty Program provides technical assistance and small seed grants to Indian nations, tribes and organizations for sovereignty-enhancing projects. The program has an Advisory Board of Indian people which has established three priority areas for the Program: efforts to protect and recover tribal lands and natural resources, efforts to develop self-sufficient communities through labor intensive economic development and use of appropriate technology and efforts to restore traditional forms of Indian government.

Support Groups

Federation of Southern Cooperatives
P.O. Box 95
Epes, Alabama 35460
(205) 652-9676
Established 1967

During the civil rights days of the '60s, many Black and poor people were forced to leave the rural South in search of work and a place to live. Local credit unions and cooperatives were organized in response to this situation. Farmers found they could produce an income if they sold their crops cooperatively. But they shared a common problem — not enough financial and technical resources to survive.

The Federation of Southern Cooperatives was founded to overcome this obstacle. We have grown from 22 members to 100 co-ops in 14 states, and have organized a grass-roots movement that is giving hope to thousands. The primary focus continues to be cooperative economic development among 10,000 small farmers. But our scope has grown to include energy conservation,

housing, health care, legal service, small manufacturing, women's job opportunities, minority training, and industrial employment.

NASCO
P.O. Box 7293
Ann Arbor, Michigan 48107
(313) 663-0889
Established 1969

The North American Students of Cooperation is a non-profit, tax-exempt co-op resource organization. NASCO provides education, publications and technical services to its members and the general public. We publish **Co-op: The Harbinger of Economic Democracy**, a bi-monthly magazine on co-ops.

NASCO also offers its Board Training Course, designed to introduce directors and leaders of co-ops to governance, finance, and planning responsibilities. Other NASCO services include the annual Cooperative Education and Training Institute (a major bi-national co-op conference) and the Co-op Consult-

ing Service. Finally, we maintain a wide assortment of books and other media on co-ops. Write for more information on these services, and on individual/organizational membership for you or your co-op.

Cooperative League of the USA
1828 L St., NW
Washington, D.C. 20036

CLUSA (The Cooperative League of the USA) is a national lobbying and support federation for producer and consumer cooperatives in America.

Exploratory Project on Economic Alternatives
2000 P St., NW
Washington, D.C. 20036
(202) 833-3208

The EPEA publishes a series of reports on various aspects of economic democracy, including the potential role of producer and consumer coops; community and worker ownership of enterprises;

and decentralizing the food industry.

The Project is the key consultant in the Youngstown, Ohio, effort to reopen a major steel mill under worker and community ownership.

Consumer Cooperative Alliance
c/o Cooperative Services, Inc.
7404 Woodward Ave.
Detroit, Michigan 48202

The Consumer Cooperative Alliance is the only international forum for consumer cooperatives of all kinds, large and small, new and old. Its annual institute program is varied, intense and stimulates the sense of a cooperative movement through discussions and workshops.

CCA was founded in 1929, and governs itself as a cooperative. It is financed by cooperatives and individuals and organizations interested in cooperative development.

New York Coalition
1270 Avenue of the Americas
New York, N.Y. 10020
(212) 399-0200

NYUC is an alliance of business, community and labor leaders which was organized in 1967 in the wake of the urban riots. The Coalition was conceived as a "catalytic force in bringing the resources of the private sector to bear on the problems of disadvantaged minorities in New York City." We assume the role of advocate - initiating, coordinating, mediating, educating, encouraging - helping people and organizations to help themselves.

For information on: Options in Learning - call (212) 399-0217; Neighborhood: The Journal for City Preservation - call (212) 399-0248 or send \$8 for one year's subscription (4 issues) to above address. Resource Center - call (212) 399-0211.

West Bank CDC, Inc.
2000 South Fifth Street
Minneapolis, Minnesota 55454
(612) 376-1092
Established 1975

The West Bank CDC is a non-profit community-based development corporation which serves an inner-city population of 6500 residents about 10% of whom are minority, 10% over 65, and about 50% low-income. The CDC was organized in 1975 out of the struggle to stop the total-clearance high-rise redevelopment of the neighborhood which was proposed in 1968. Residents needed some vehicle to channel positive energy and creative imagination into alternatives.

Projects the CDC has worked on include the West Bank Cooperative - a full-service grocery store located in the heart of the community. After one year, the store is financially solvent, and a net-proceeds margin of about 1.5% makes new venture capital available to channel back into other neighborhood and cooperative services. In addition, the CDC has been working on a 60 unit, subsidized family housing project which will overlook the Mississippi River. Groundbreaking is targeted for August, 1980.

Lane Economic Development Council
P.O. Box 1473
99 West 10th Avenue
Eugene, Oregon 97401
(503) 484-7007
Established 1977

The Lane Economic Development Council was formed to combat inertia, hegemony, and plain mediocrity: corporate hegemony which has stripped the area of many resources and left people jobless; mediocrity in federal/state/local government responses to the growing economic problems; and citizen inertia in the absence of bold, innovative leadership. Our work de-

monstrates a new model for alternative economic development.

This model involves an imaginative program to rebuild rural Lane County and to curtail the worst aspects of urban development. We have fashioned it out of lessons from grass roots organizing. The elements of this model start with the creation of jobs based on local natural resources. In addition we are educating citizens about the re-zoning of prime agricultural land for speculative commercial and industrial use.

We urge the use of appropriate technologies; encourage workplace democracy and local ownership of firms. We promote citizen activism for programs to meet their needs.

Vocations For Social Change
107 South St.
Boston, Massachusetts 02111
(617) 423-1621
Established 1970

Vocations For Social Change is a non-profit resource center on work and social change, primarily for the Greater Boston area. We have a resource library on groups and organizations, and a listing of social-change jobs. We run a Labor Information Project, helping workers on issues of worker's rights and union organizing. We run an Unemployment Law Project that helps people who are having problems collecting unemployment.

We publish and distribute 12 resource books nationwide, including *No Bosses Here: A Manual on Working Collectively* (\$3.50 by mail), *Boston People's Yellow Pages* (\$2.50), *How To Do Newsletters, Leaflets, and Newspapers* (\$2.50), *Your Rights As A Worker* (\$2.00), *Why Do We Spend So Much Money* (\$2.30), *What's Happening To Our Jobs* (\$2.30), *Boston's Labor Movement: An Oral History* (\$2.50), *Work Liberation* (\$1.25), and *Choosing A Union* (\$.25). We also run campus/community workshops on Work and Social Change.

Working Models

Consumers United Group

2100 M St., NW
Washington, D.C.
Established 1970

Consumers United Group is the owner of 5 insurance related entities: International Group Plans, Inc. (est. 1964), IGP Administrators, Inc., Group Plans Marketing LTD, Consumers United Insurance Co., and Consumers Computer Services, Inc. With 50 percent of the stock held by workers and 50 percent now being divested to its consumers, CUG is an effective model of a worker-owned and -controlled business. CUG has a worker membership of over 300 people.

CUG corporate philosophy is to provide a framework within which to work out the community decision making process - a democratic participative, one person-one share ownership government. CUG's goal is to create a lasting economic institution which maximizes the freedom and humaneness of those involved, thereby creating an alternative model for the business community.

Friends of the Third World

611 West Wayne St.
Fort Wayne, Indiana 46802
(219) 422-6821
Established 1973

Friends of the Third World is an organization whose purpose is to educate the general public about political and economic problems affecting Third World persons, especially how Western social structure and life-style contributes to oppression and to encourage the average person to take personal and cooperative action to create positive social change.

As such, we operate a resource center which has three facets: **Delta Communications**: a printing cooperative which specializes in graphic

presentation for non-profit organizations concerned with the Third World or who are made up of a majority of low-income persons. Printing is done for any eligible groups at the cost of materials plus 15%. **Whole World Books** distributes books about Third World politics and Western life-style. Over 800 titles are stocked and a catalog is available on request. **United States Union of Third World Shoppes** works with existing volunteer or cooperative groups selling handcrafts and other Third World products.

Riptide

310 Locust
Santa Cruz, California 95060
(408) 425-7478
Established 1971

We are a broad-based coalition of community people who are focusing our energies to provide basic and essential goods and services to the community we grew out of and which supports us. There are in Santa Cruz today, 17 affiliates of Riptide including restaurants, ecology and recycling centers, food coops, natural foodstores, child care and schooling, hardware and seed companies, and a switchboard which serves as an information referral service.

People's Clothes

703 East Lake
Minneapolis, Minnesota 55407
(612) 823-7090
Established 1975

People's Clothes is a worker-owned business that does everything from purchasing, scheduling, designing, sewing to selling. Specializing in natural fiber clothing for men and women, People's Clothes creates a simple but attractive clothing. Write for our catalogue... we discount rates to co-op workers.

New York Feminist Federal Credit Union

23 Cornelia Street
New York, N.Y. 10014
(212) 255-4664

The New York Feminist Federal Credit Union is the only credit union in the metropolitan area organized to meet the needs of women. Through the efforts of 20 women, the Feminist Credit Union was established in April of 1975.

Women have traditionally found it difficult to establish credit and often are denied bank loans, credit cards, etc. The NYFFCU performs a vital service within the women's community. We are a viable cooperative institution where women saving together help to make it possible for other women to borrow.

One of our goals is to service the community at large in terms of education toward all types of money matters.

Briarpatch Network

330 Ellis Street
San Francisco, California 94102
Established 1974

The Briarpatch Network consists of over a hundred individuals and small businesses that have formed a federation in order to sustain and foster a spirit of cooperative business ventures. They share resources and resource people and publish **The Briarpatch Review**.

Federation of Egalitarian Communities

Box CM2
Tecumseh, Missouri 65760
(417) 679-4682
Established 1976

The Federation of Egalitarian Communities is composed of six intentional communities in North America. We range in size and em-



phasis from small homestead oriented groups to village-like communities similar to the Israeli kibbutz. Our common ideological base has brought us together in an effort to offer people an alternative to the competitive and consumption-oriented world.

Our communities are all economically self-sufficient. We share in-

dustries, technical knowledge, labor and good will with each other. We cooperate on conferences, publications and other activities.

Each of the Federation communities: 1) holds its land, labor, and other resources in common; 2) assumes responsibility for the needs of members; 3) practices non-violence; 4) uses a participatory

form of government; 5) does not deny membership nor promote inequality on grounds of race, creed, age, gender, or sexual preference; and 6) practices ecologically-sound production and consumption. The Federation members are Aloe, Dandelion, East Wind, Los Horcones, Twin Oaks, and North Mountain.

Publications

Democracy at Work

by Daniel Zwerdling
Association for Self Management
1414 Spring Road, NW
Washington, D.C. 20010

Democracy At Work is a guide to workplace ownership, participation and self management experiments in the United States and Europe. 188 pp., \$5.50 individuals, \$.50 institutions.

CO-OP: The Harbinger of Economic Democracy

North American Students of Cooperation (NASCO)
4312 Michigan Union Building
530 S. State Street
Ann Arbor, Michigan 48109

Articles, perspectives, and resources on all aspects of the cooperative movement. An excellent publication; subscriptions are \$10/year.

National Consumer Cooperative Bank Act

Conference on State and Local Policies
1901 Que St., NW
Washington, D.C. 20009

A reprint of the recently enacted Consumer Cooperative Bank Act which provides a major source of financing for rural and urban consumer coops. Useful summary included. \$1.

Democracy In The Workplace

Strongforce
2121 Decatur Pl., NW
Washington, D.C. 20008

Democracy In The Workplace is a technical resource manual which deals with these issues: 1) history and overview of the self-management movement; 2) organizational functions, structure, and development; 3) education in the business and the community; 4) the Basic Folder: a simple educational guide about worker control; 5) legal and tax requirements; 6) marketing; and 7) finance. This book is designed to help train people who are working in or want to establish a worker-controlled enterprise. **Democracy In The Workplace** was written, printed, and produced by worker-controlled businesses. \$5. Include 50 cents for postage and handling.

Women Taking Charge: New Ways To Economic Power

Strongforce
2121 Decatur Place NW
Washington, D.C. 20008

Women Taking Charge: New Ways To Economic Power is a collection of articles describing women's self-managed workplaces. Domestic, factory, and office workers, and workers in feminist enterprises tell how they made their workplace more responsive to their needs.

This book challenges the traditional concept of how women view their work. An appendix and resource guide for women in business are included, along with an overview of general and feminist credit unions. The book describes the first steps in developing an economy based on meeting human needs, rather than on profit. \$4.50, 90 pages (include 50 cents for postage and handling).

Dollars & Sense

324 Somerville Ave.
Somerville, Massachusetts 02143
(617) 628-8411
Established 1974

Dollars & Sense is a 20 page monthly magazine focused on analyzing the U.S. economy and committed to making economics understandable to everyone. We write for people who believe that private enterprise is the source, and not the solution, of our problems. Subscriptions are \$7.50 yearly (10 issues) or \$14 for two years. If you enclose payment with your order, we'll send you a free copy of "What's Happening To Our Jobs?"



Food



overview

The post-Vietnam sixties found Americans looking upon their land and the sharing of its harvest with question and discontent. Out of the urban-industrial society, a generation appeared that instinctively yearned for self-reliance, local control, and a relationship with the land wholly incompatible with the gigantism of American economic and technological structures. For many, those turbulent times were lessons in organizing diverse people to speak with a single voice. These people went on to apply those skills to areas of increasing concern: food production, distribution and consumption.

No longer a simple meal shared at the table, food has become a complicated and powerful economic, political and diplomatic lever supported by a vast network of technology and regulations. "But we have not realized what we have visualized," warns cooperative educator Moses Coady. "We have ploughed back into the earth the fruits of an abundant research because we have been unable to distribute them to the needy masses." While food production is measured by the GNP in terms of dollars, it is also measured in terms of foreign exchange or its power as a weapon. However, as the American people began to measure food in terms of quality and cost, the myth that bigger is better began to erode. We all grew up with stories of the land and the people who worked it, but the health and vitality of our rural communities bears little resemblance to those tales. What historians have not written can no longer conceal the scars of a land. People have been exploited as a result of a dominant theory which dictates that economic and technical developments have no social consequences. It seemed unacceptable that tomorrow's food supply should be determined by a hullabaloo at high noon in the Chicago commodity futures exchange. A better system is needed for getting food from those on the land who grow it to those in the cities who need it. "Food for people, not for profit" became the motto of many who undertook to build a new food system.

The growth of this system pierced the myth of existing expertise with a new set of questions about the efficiency and quality of agricultural production, and the need for increased community self-sufficiency and control. The response from many who worked the land was similar: they sought more responsible methods of soil treatment, crop rotation, pest management, and production. They were responsive to new, more direct approaches to marketing. New models for a socially and ecologically accountable agriculture pushed like grass through cracks in the pavement.

The cities matched the rural demands for change as suburban encroachment brought the producer and consumer ever closer. Some sought a changed diet, a sense of community, or a human place to work; others sought relief from the impact of double digit inflation on their food dollar. As has been the case throughout history, people worked together to satisfy their needs in a cooperative way. They formed cooperative food distribution systems, community canneries, community gardens, and reached out to form links with farmers.

A Troubled Stomach

At first, common sense caused people to wonder about the foods they ate; later, national health problems confirmed their suspicions. "Vote with your stomach" became the slogan as more people turned from a synthetic diet toward natural foods. Concern over the quality and cost of food increased the constituency looking for an alternative. Less meat, less fat, and fewer food additives brought a new sense of health and self to many Americans. Frances Moore Lappe's "Diet for a Small Planet" appeared in the kitchen, as the zen of eating blossomed in the American consciousness.



The Great Cover-Up

When they first began, the cooperatives were staffed by novices who learned by doing. Though this has changed, the principles which motivated their beginning have not. The thousands of cooperative stores and buying clubs throughout the country exemplify equitable sharing of savings, community education and outreach, fewer frills, low capital and technological intensity, and a new sense of local ownership and control. The Arcata Food Co-op in California is one of the more successful models. A group of novices began a buying club in 1973 and now employ over 70 people in one of the largest businesses in town. They recently gave back \$25,000 in surplus (profit) to their community members. The Consumer Cooperative of Sacramento has remained a closely-knit buying club, though it has added a computerized ordering system. The New Haven Food Co-op (Connecticut) and the Forest Greene Co-op (New York) are filling a vacuum created by the flight of food stores from the inner city.

As the numbers of co-op stores and buying clubs grew, the need for a central buying agency became all too apparent. Just as the needs of consumers brought forth the retail cooperatives, the needs of the retail cooperatives demanded warehouses which then began to serve various regions. As they developed, the wholesalers searched for solutions to the problems of trucking, linkages to farms, and sources of quality foods. Cooperative trucking routes now link the nation's cooperative food system and the push is on to create The Alliance of Warehouses and Federations. Examples of increased self-sufficiency within the cooperative system include a pasta production facility under the wing of GIPCe in Chicago and the contract order of West Coast cooperative warehouses for organic rice from a California grower. Such new levels of effectiveness have reinvigorated the efforts of Associated Cooperatives in California and Mid-Eastern Cooperatives in New Jersey, who, together with other consumer cooperative wholesalers in the forties and fifties, built a national cooperative wholesaler, Universal Cooperatives, to coordinate the demand for CO-OP labeled goods.

The American Cooperative Tradition

Rejecting the kind of packaging which merely "depicts" nature and costs more than its contents, people sought simple, cheap methods of packaging (generic labels like "Honey"). Others sought foods sold in bulk bins which required no packaging at all. This was made possible by foods now more popular such as dry beans and whole grains, which, unlike heavily processed foods, do not spoil on direct contact with the environment. Model legislation such as California's Bulk Foods Act (1978) ensured the consumer's right to buy food in bulk. Enough demand exists for less packaging to effect a change in the wasteful practices used today. At last, even the food marketing chains are responding.

Cooperative Food Distribution

As the newer cooperatives searched for appropriate models, they looked to the remnants of American cooperative heritage in search of their roots. Cooperatives such as Hyde Park in Chicago, Greenbelt in Washington, D.C., and Eau Claire in Wisconsin, all formed in the thirties, provide a legacy of managerial experience in participatory structures. Organizations such as the National Consumer Cooperative Alliance, the Cooperative League of the USA, and conferences such as Wind Through the Pines in Austin, Texas (1977) bring the old and the new together. The old rekindle their spirit while the young choose those elements of the thirties' experience they wish to preserve and build upon. While cooperatives of both eras incorporate democracy in the ownership and control of the business, the newer cooperatives also carried democracy into the workplace.

Mutual Aid

Despite apparent differences, the cooperatives have come to understand each other's special problems and the purposes held in common trust. They have developed cooperative

relationships which make them effective allies when trouble threatens or opportunity knocks. One unique moment brought all of them together with many forgotten allies during 1978-1979: The Consumer Cooperative Bank Bill. Its passage relied heavily on the various cooperative networks listed in the national "Food Cooperative Directory" (published in Albuquerque, New Mexico). The amount of work required to bring about the Bill's passage necessitated the rapid development of communications expertise, political skills and the exercise of political influence. The activation of such an infrastructure was made easier by the work of cooperative federations.

The federations have been particularly important in the development of the cooperative food distribution system because of a scarcity of models and a lack of business schools which teach democratic skills. The All Cooperating Assembly in the northern Mid-West and the Appatlantic Federation in the Southeast are only two examples of the many regional federations throughout the U.S. Many provide a coordinating function for their member's economic activity. Most provide communication and education services paid for by taxation of their retail co-op members. Often the only training available to a cooperative is through its regional federation.

Beyond the Seventies

If the cooperatives are to survive, they must increase their use of capital and their sense of community. This will require knowledge and practice in two key areas: political influence and democratic decision-making.

The cooperatives must expand through increased use of inside and outside capital. Inside capital comes from member shares and loans. Outside capital is more available now than ever before. As a result of pressure from the cooperatives and their allies, the government created the National Consumer Cooperative Bank. Other appropriate channels for investment of public funds at the state level include the State Bank of North Dakota and a proposal given at hearings to create a State Bank of California (1977). The investment of state pension funds in pertinent public policy questions such as these, can achieve victories beyond the Bank. This will further enable a voluntary cooperative movement to grow within our society.

If increased use of capital provides the lifeblood of a cooperative, its heart is voluntary member involvement. Such members are the public entrepreneurs of the cooperative movement; their motivation is largely dependent on a shared sense of its cornerstones, the personal experience of members who involve themselves in the cooperative's decision making process. If frustration and inefficiency result from this process, the sense of community will be eroded. Alternatively, through skillful use of the democratic process, member involvement becomes a productive, positive experience. The enhanced strength and legitimacy of the group and the process it uses helps to create a strong community within the cooperative, and a strong cooperative within the community.

by Ann Evans
Ann is editor of "Jam Today: California Journal of Cooperation"





Food for People

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article by Kris Olsen

4 am. The pulse of the city is slow. A penny dropped on the sidewalk will clatter in the pre-dawn stillness. Yet for seven people stirring awake across the Twin Cities, it's time to get on the phone to local wholesalers: "I need 30 broccoli. What's the count on grapefruit? Are they Texas Red? We need credit for a bad celery yesterday..."

Some of the members of the Roots and Fruits collective drive off to make pickups; last minute changes in the ever fickle market of fresh produce. Others await delivery of truckloads of produce at the warehouse dock. Most of the 25 co-op food storefronts in the Minneapolis-St. Paul metropolitan area buy through Roots and Fruits, pooling the volume of their daily purchases for consistent quality and cheaper prices. Orders from the stores were called in and tabulated the night before. Deliveries are made through the morning and the Roots and Fruits work day is usually over by early afternoon.

5:30 am. As the sun rises, the lights flicker on at the People's Company Bakery on Minneapolis' southside. The morning shift arrives, ovens are lit, loaves of rich bread baked in dozens, cookies, cakes and rolls. The delivery truck loaded, orders sorted out and checked. The driver is hungry and ahead of schedule as she rolls out onto Lake Street. She's thinking of breakfast at Seward Cafe. Visions of granola pancakes dancing in air.

The genesis of the new wave of emerging cooperatives centered on a common bond of food. The origin of the movement in the North Country dates to 1970, with the return to the Twin Cities of a group which had lived in a nearby rural commune. Their efforts had dissolved in the face of a lack of capital to buy goods and services. It was the sparseness of their economy that led them to discover the benefits of purchasing flours, grains, beans and basic staples in bulk quantities from wholesalers and local growers.

They were part of the counter culture movement of the 1960's. Much of the counter-culture in the Twin Cities focused on the West Bank, an old neighborhood with low rents near the University of Minnesota. Their communal ties, the economy of the West Bank, and

The All Cooperating Assembly is one of the strongest federations of "new wave" coops. Kris Olsen, a long-time coop worker, is a founder of ACA and full-time staff person.

the alternative culture drew the rural group to settle there, within a few blocks of each other.

They remembered the savings obtained in bulk food purchases and decided to carry it over to their new community. One of the group formed a "People's Pantry" on her back porch. Grains, beans, dried fruit, flour in boxes and bags. Members came and purchased what they needed and left money in a jar. Soon friends learned of the cheap food and the word spread. The increase in traffic resulted in a move to a local church (later converted into a community resource center offering veterinary, medical, dental and counseling services).

In the new space, the added presence of a bakery helped arouse neighborhood curiosity. People's Pantry proved both a solution to limited finances and a place to socialize. Word of people emerging from the center with bags of food eventually caught the interest of the health inspector. His visit halted the flourishing effort, but his remark that, "You'll need a store if you want to sell food," was noted. The closing of a nearby corner grocery some weeks later became a catalyst, leading to many a winter night's negotiation with the building's owners, then planning for a real store.

It was a mix of idealism, determination and persistence which led to the opening of the Twin Cities' first coop food store in almost twenty years, North Country Community Cooperative.

North Country opened its doors in April, 1971. It had been almost two decades since the demise of the previous generation of coop food stores, remnants of the midwestern cooperative movement and populism from the 30's. A once-vital economic and political coalition, a mosaic of farmers, organized labor and poor people had fallen victim to internal dissension and ensuing apathy. There had been that new food selling concept, the supermarket.

7 am. Seward Cafe is buzzing - food prep for the noon lunch and first breakfast orders. The volunteer counterperson dashes across the street and unlocks the door of Seward Community Food Coop and picks up last minute supplies. The cafe is the result of a community effort three years ago to provide quality foods at reasonable prices and a place for neighbors to come together. A variety of vegetarian meals are balanced with top grade beef, bacon without nitrates, and organic poultry. Morning breakfast rush is a mix

of students, truckdrivers, municipal workers, co-op workers and local business people. The bakery driver finishes her pancakes, collects for delivery, and heads across the street. She encounters two of the morning shift workers arriving at Seward Co-op.

Kris Olsen

By 9 am, workers have arrived at D.A.N.C.e. (Distributing Alliance of the North Country, etc.) the food coop warehouse; Chronic Electronic Co-op, People's Clothes, Haymarket Press, Morning Star Women's Center, Southeast Daycare Co-op, Phoenix Builder's Co-op, Minnesota Tenants Union and Amazon Bookstore: Rehearsals have begun for a new play with *At the Foot of The Mountain* theatre collective; a staffperson of the regional federation, the All Cooperating Assembly (ACA) stops to pick up the morning mail at the post office; someone at the cooperative architectural firm is sharpening his pencils; and the coop art gallery is opening. Another business day has begun across the Twin Cities, and throughout the North Country: Minnesota, North and South Dakota, Iowa, Wisconsin and the upper peninsula of Michigan.

Autumn, 1971 found North Country Co-op overwhelmed with business. Six months old, and doing \$50 thousand per month sales. The workers felt a need to reevaluate, and the store closed for a week. With no more room to expand, the question became - what to do? Which direction to choose? Larger quarters and centralize? The decision was a critical one.

The choice was to decentralize. More stores, not bigger. Personal involvement, community input and

control as priorities. 1972 saw the start of a coop bakery, the beginnings of a warehouse, several new coops in deserted Ma and Pa storefronts in adjoining communities: a renaissance of the venerable corner grocery store. Buying clubs were forming in outlying areas, too. There was a beginning network among the coops now. It coincided with a desire to revive a sense of neighborhood and community.

The cooperative revival on the West Bank occurred in conjunction with anti-war demonstrations against Vietnam; the development of a tenant's union to battle corporate landlords destroying the neighborhood; a variety of efforts to reinforce an alternative culture. In the midst of this activity, the fledgling coop movement proved to be a political network and communications system as well as a source of food. Riverside Cafe became headquarters for meetings dealing with the real estate interests. Neighborhood residents rallied to work together, meet together, and at times, absorb hard knocks together.

Some five years, dozens of demonstrations and rent strikes, countless court battles, many coops and collectives later, the tenant's union broke the financial back(ing) of the corporate intruders. The landlord defaulted and went bankrupt. Today, the West Bank Community Design Corporation is plotting its future, struggling to obtain real control, seeking to direct development with the input of the residents. Most recently they've become involved in actions against a domed sports stadium slated for construction six blocks away. On the edge of their community, they fear it would turn their area into a giant parking lot and thoroughfare on game days.

An "out of town" rolls from the D.A.N.C.e. warehouse beginning a three day trek through three states; another batch of bread is pulled out of the bakery ovens; the cafe's breakfast rush is almost over, all deliveries running smoothly. Someone calls Powderhorn Co-op: "Is there a coop or buying club near Baudette in northern Minnesota?" He is referred to the ACA (All Cooperating Assembly) office. That next phone call gets the man the information he needs - no coop in the immediate area. But he's interested in starting one. An ACA staff person will drive up to Baudette and meet with interested neighbors for a planning and organizing session.

ACA mail brings in checks from two coop food stores and the warehouse, \$453 in monthly contributions. Each member of the federation pays an annual fee and also supports the ACA with monthly contributions based on total wholesale or retail sales: Two dollars out of every thousand helping to get another coop started. Questions like, "How do you fix a broken cooler?" Thinking ahead to better systems.

Mid-morning finds *Roots and Fruits* nearly finished, while some coop people are just into their day. Shoppers are buying groceries at 22 storefronts:



a senior citizen has his radio in for repairs at Chronic Electronic; parents dropping off their children at coop daycare centers; two women buying outfits at People's Clothes; dozens of volunteers to their local coop for a monthly four hour shift, earning a 10% discount on their purchases. Working, shopping and being served by a growing community of cooperatives and collectives that are the All Cooperating Assembly: a federation serving thousands daily, providing goods and services, information and educational experiences, and grossing regionally over \$15 million annually.

The food coops had begun selling canned goods by 1975. This in addition to staples of bulk grains, beans and flours, spices, dairy and produce, frozen fish and juices, oils, soaps, toiletries, cookbooks and alternative publications. The stores were growing, and vulnerable. Some were operating as non-profit organizations, others were unincorporated. Sixteen food stores, two bakeries, two cafes and a restaurant, and several coop or collective wholesalers were sprinkled throughout the Twin Cities. There were many more buying clubs and some storefronts outstate. Some people began to ask questions: "Who are we? Where are we going? Who will decide?" Meanwhile, the population using the coops began to broaden. Senior citizens, poor people and families were discovering wholesome, inexpensive food in a friendly environment. The image that only students and hippies shop at coops began to fade.

An alternative to the institutional alienation inherent in supermarkets; to prewrapped, stripped-down produce, six-to-a-pack or nothing, breakfast cereal sideshows. "I don't feel helpless in my coop. I get answers about who grows what, were pesticides used, and what are the profit margins." A seventy-four year old woman says, "I usually know someone when I shop. I can socialize."

The noon hour, and workers from the West Bank Co-op Supermarket walk down to the Riverside Cafe, for years the heart of the West Bank's alternative community. It is a worker owned and operated collective restaurant serving vegetarian food to a diverse clientele of radicals, students and community residents. Across town, a retired salesman deposits his social security check in his savings account at the South Minneapolis Community Credit Union. A seamstress works through lunch at People's Clothes, catching up on back orders. The printer at Haymarket Press fits a new plate, preparing to run a poster. At the bakery, the morning and afternoon shifts greet each other in passing.

The radio announcer slips in the time, 2:48 pm, and the music of a native American chant follows Charlie Parker's jazz solo. In fifteen minutes, children will begin their poetry hour. Then an interview of a



member of the Minnesota Kicks professional soccer team for a sports show. This is KFAI, Fresh Air Radio, a community station with a listening radius of about three miles. No commercials, only community announcements. Fresh air is funded on a shoestring, existing only because of the persistent efforts of many people. It took five years of negotiating for a broadcast license to get on the air. KFAI has a station manager and is staffed by volunteers from the community. "Come and try out for your third class radio license if you want to do a program," says the poster. Grass roots is on the air.

The bakery goodies are sold out by mid-afternoon in all the coops, and a disgruntled office clerk leaves with an apple instead of cheesecake. Workers and coordinators are busy in many of the stores stocking shelves and coolers, anticipating the dinner hour rush of shoppers.



An irate shopper walks into the ACA office. He wants an article about his ideas on canned goods published in "Scoop," the regional newspaper of the federation. "We don't need 'em," he seethes. "Look for it in the next issue, the editor reassures him. "First of the month, it'll be there." Scoop channels information from the region back out to the coops and subscribers. Through features and photos, it's dealt with coops and energy, food and housing, shelter, boycotts and the arts. Over the past five years it has faithfully printed both the successes and struggles of the coop movement.

In the spring of 1975 the coops were a cauldron of political activity. A faction of coop workers claimed Marxist-Leninist analysis. They said the coops should transform to serve the working class. The coops should cast aside their pretences at being community businesses. They called themselves the Co-op Organization and were tightknit and secretive, all professing the same line of ideology, reciting the same dogma, answering in the same rhetoric. At a quarterly session of the coop warehouse meeting in May, they disrupted meeting process. Tempers flared, people were confused and angry. Positions were polarized, friendships strained. The fuse was burning down and the explosion came with a takeover of the Warehouse. Half of the work collective sided with the Co-op Organization, the other half was locked out.

The actions shook the entire coop system to the core. The People's Warehouse had been the heart of the coop movement. Everything - information, technical assistance, food and leadership had come from or through it. Centralization was easy in the beginning when everyone knew everyone else. The coops had allowed the warehouse to become top-heavy with power, and now they faced a crucial point in their existence.

The aggressive tactics of the C.O. made inroads at some of the coops. Many people reacted in shock or withdrew. The summer was a stalemate, as negotiations ground to a halt. Frustrations mounted. The atmosphere was becoming volatile.

The coops had to do something: give in, give up or start over. They started over. After one last attempt to work out a resolution with the C.O., a new warehouse was proposed.

The new warehouse, D.A.N.C.e., was born of many people's energy. Stores bought what they could from the new warehouse, from commercial wholesalers, and sometimes from the People's Warehouse. The new business took shape slowly.

By December, D.A.N.C.e. sales were booming. The C.O. solidly holding People's Warehouse saw the economic threat to their plans. They tried to intimidate the coops into submission - first with threats,

then someone's car was burned, then a firebomb through a store window. Finally, storekeepers were assaulted in an attempted violent takeover of two coops.

But they lost. Not quickly, but they lost. Lost what credibility people gave them, lost face, and lost the business of the coops. In April, 1976 a court hearing was initiated. The hearing saw them lose control of the People's Warehouse. Almost a year had passed since the takeover.

The coop movement had survived, barely. Some people had left the coops - angry, bitter, hurt. For those who stayed, caution became a new priority. People realized the importance of incorporation, legal structure, and foremost, of the need for unity, communication and decentralization. Time to heal. Time to build a more solid base from which to grow.

Supper time. 5 pm and the coops flood with people coming from work. Others enter the coop cafes, grabbing a meal and socializing.

On Thursday night, many meetings are scheduled around the Twin Cities. ACA work committees, store collectives, community meetings. Topics range from finances to workers' welfare to tenants' rights to ecology. Sometimes coops and meetings seem synonymous - communication, dialog, exchange...an ongoing process.

While the coop distributors are closing their doors, a Roots and Fruits person is taking orders for tomorrow morning. The D.A.N.C.e. semi-truck pulls into a truck stop outside of Aberdeen, South Dakota. The driver is glad there's only one stop left before the night's rest. Coop stores in the suburbs are catching their shopping rush later in the evening. Many of their customers are commuters. People are beginning to use coops to deal with inflation, excessive packaging, and perhaps alienation, loneliness and lack of community.

An event took place in the summer of 1975 that was to be a milestone in the development of the North Country coops. They created an organization to be the educational and information/communication organ of the regional movement: a forum for discussion and decision-making. Work committees were formed at an initial meeting, and the All Cooperating Assembly was born.

Initially, ACA work was done on a volunteer basis and coordinated by a board of directors, called simply, the Coordinating Committee. This approach proved to be slow and inefficient. At the winter, 1976 ACA membership meeting, proposals for paid staff were forwarded and accepted. Non-food coops and collectives were accepted as members; a new approach to new-wave federation. The decision was valuable, lending a sense of completeness, of encompassing the whole spectrum of community.

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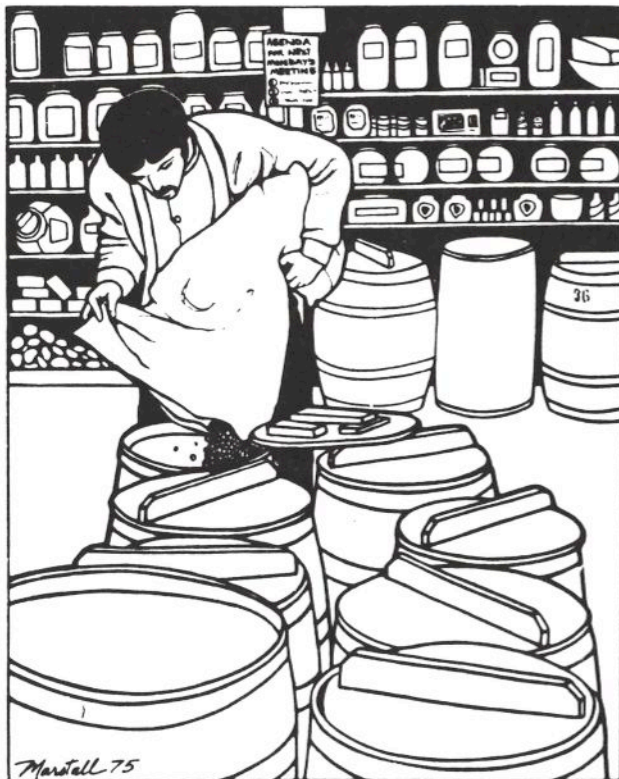
ACA, as a federation, had no direct source of income. A funding base was developed through annual membership fees and contributions based on gross sales. The system has grown into a monthly budget for ACA of about \$1,500, or \$18,000 annually. The concept is self-sustaining, too. As ACA provides technical assistance and information to help people organize coops and collectives, word spreads. Seeing a new coop demonstrates the potential and need in another neighborhood or community. The network enriches itself, grows, diversifies - moving toward self-reliance. ACA has a paid full and part-time staff

person, an editor, and several people available as consultants for specific fields of expertise. But in the final sense, it's the work of the Coordinating Committee and the hundreds of people in the coops and collectives who make the federation possible.

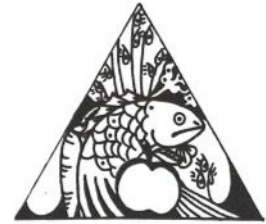
The issue of the day, February, 1979, is wages: What constitutes a living wage? What is the concept of right livelihood? The answer will evolve out of the participation of many people, weighing their self-interest, value of the whole community and political vision. Now that we have this base, do we use the developing surplus to make life a little easier for ourselves? Do we create a stronger future by developing a wider support structure?

Thoughts of the future have led ACA to begin decentralizing the organization. Until the summer of 1978, the sole ACA office had been located in Minneapolis. The extent of the region made communication difficult, and outreach expensive. Five sub-regions have been created, servicing about fifty percent of the entire region. Other offices are in the planning stages, awaiting the development of local skills and resources. Eventually, as the sub-region concept materializes completely, coops and buying clubs will pay their membership and dues to their local office. The idea is to keep resources and decision-making as local as possible, generating maximum participation and involvement by individuals. Empowerment of communities comes from empowerment of the individual: empowerment of individuals is only possible within empowered communities.

By 9 pm most of the coop businesses are closing for the day. Workers are counting out cash receipts, mopping floors, turning out the lights. Country and bluegrass music twangs out of the Riverside Cafe. A theatre collective has a show. Meetings groping toward a never-ending. The bakery is still operating; their lights will wink out around midnight. For a few hours between midnight and 4:30 am the coop community will be at rest.



Resources



food

Access

These groups have an overall picture to share

For information and listings of food coops, warehouses and buying clubs:

The Food Coop Directory
106 Girard SE
Albuquerque, New Mexico 87106
(505) 265-7416

For information on community gardens:

Gardens for All
The National Association for Gardening
180 Flynn
Burlington, Vermont 05401
(802) 863-1308

For information on nutrition:

Center for Science in the Public Interest
1757 S St., NW
Washington, D.C. 20009

For information on food resources and education:

Center for Rural Studies/Earthwork
3410 19th Street
San Francisco, California 94110
(415) 626-1266

Research & Education

The Center for Science in the Public Interest

1755 S St., NW
Washington, D.C. 20009
(202) 332-9110
Established 1971

The Center for Science in the Public Interest seeks to provide the public with reliable, interesting, understandable information about food, the food industry, and the governmental regulations of food. It is funded through the sale of its reports, private donations and foundation grants and accepts no corporate money. Its goal is to improve the quality of the American diet through research and public education at the national and local levels. Among its many activities, CSPI originated and sponsored for three

years National Food Day. Its publications included: Creative Food Experiences for Children, 191 pp. \$4.50; School Food Action Packet, 26 pp. \$1.50; Food For People, Not For Profit, \$1.95. Posters and T-shirts are also available. Membership is \$15 and includes a year's subscription to Nutrition Action Magazine (\$10 separately).

Center for Rural Studies/Earthwork
3410 19th St.
San Francisco, California 94110
(415) 626-1266

CRS/Earthwork is an organizing and education center focusing on food and land issues: agribusiness, small-farm viability, food and farm workers, direct marketing, politics

of food and hunger, nutrition, infant formula, gardening, food co-ops. Our work is made up of three primary aspects: 1) direct marketing — building actual economic links between food producers and consumers; 2) a resource center with films, slideshows, books, articles, pamphlets available for rental and sale, a public library, available consultants, speakers and training, files on related organizations and how to start a food co-op, a food co-op advisory service; and 3) policy/organizing — we keep tabs on major rural development issues and participate in coalitions that aim to bring about economic democracy in the food economy. Write for a list of currently available resources.

Institute for Food and Development Policy
2588 Mission St.
San Francisco, California 94110
(415) 648-6090
Established 1975

The Institute for Food and Development Policy is a not-for-profit research and education center. It focuses on food and agriculture, always asking: why hunger in a world of plenty?

Couched in terms of scarcity and over-population, food issues are being used to engender fear, guilt and despair. By contrast, the Institute identifies the underlying social causes of hunger, shifting the issue from a charity framework to one of political and economic causation — and action.

The Institute probes the forces that determine who shall eat by investigating the policies of governments, financial institutions and corporations. It also examines people's efforts around the world to achieve food security, reporting on their successes and difficulties.

Gardens for All
The National Association
for Gardening
180 Flynn Avenue
Burlington, Vermont 05401
(802) 863-1308
Established 1972

The members of Gardens for All recognize that gardening is a heritage that must be preserved as one of humankind's most enjoyable pursuits in good times — and most important skills in hard times.

At Gardens for All, we search for and develop practical effective gardening information and techniques. We share the best of this old and new knowledge through teaching programs, publications and broadcasts. Gardens for All has led the way in revitalizing community gardening in America and today is the national voice for home and community gardening.

Food Learning Center
114½ East Second St.
Winona, Minnesota 55097
(507) 452-1815

The Food Learning Center is the headquarters of the All-Cooperative Assembly Food Research Committee. Our main focus is food fact-sheets and bin blurbs for distribution and display in food co-ops so that customers/members can have information at their disposal about the foods most commonly sold in co-ops and buying clubs. Prior to this, we were the library of a local co-op. We have accumulated books, magazines, pamphlets, and newspapers, newsletters for references on food and food issues, co-ops, energy, and environmental information.

Community Consulting Group
P.O. Box 7216
Austin, Texas 78712

Community Consulting Group is a consulting firm created by the Texas Federation of Cooperating Communities (TFCC) to help co-ops avoid repeating the same mistakes by providing technical assistance. CCG provides technical assistance through training, technical materials, consultation, and crisis intervention. CCG has workshops on organizing community gardens, food co-op buying clubs, cooperative board of directors, and cooperative management. Technical materials being developed are model articles of incorporation (for the Texas Cooperative Associations Act), model by-laws, how to organize a food co-op buying club, turnkey systems (ordering, inventory control, business evaluation) for retail food co-ops, and a technical newsletter for food co-ops. Consultation services range from business plans for organizing new co-ops to developing financial packages. CCG is interested in serving cooperatives and not for profits.

New Directions in Farm, Land and Food Policies; A Time for State and Local Action

The Conference on State and Local Policies
1901 Que Street, NW
Washington, D.C. 20009

New Directions in Farm, Land and Food Policies has been written to assist and encourage citizen activists in the area of land and food. The editors have concentrated on presenting the specifics of what amounts to the progressive agenda on farm, land and food issues for state and local action. Each chapter includes several key articles and reprints, a reference bibliography and a listing of key organizations to contact on that specific issue. A Resource and Contact section at the end of the book contains additional references. 320 pp.

Local Efforts

Hartford Food System, Inc.
c/o Community Renewal Team
3580 Main St.
Hartford, Connecticut 06120
(203) 278-9950 ext. 362
Established 1977

Increases in the cost of food, shelter, and other necessities affect urban residents severely. The Hartford Food System, Inc., addresses this problem through a network of self-help food programs designed to provide an opportunity for Hartford residents to participate directly in the production, distribution, and consumption of high quality, lower-cost food. During 1978, the Food System included a downtown farmers' market, community gardens, youth garden programs, and an urban vocational agriculture school.

In 1979, the Food System will focus on expanding into several Hartford neighborhoods and working with community organizations. In addition, we will continue the downtown farmers' market, open a

community cannery, construct solar greenhouses, expand youth garden projects, work to establish a city-wide composting project, and begin development of a strategy for improving nutrition awareness.

Boston Urban Gardens [BUG]
66 Hereford Street
Boston, Mass. 02115
(617) 267-4825

"BUG" is Boston Urban Gardens, Inc., a non-profit, tax-exempt organization of city gardeners and garden organizers dedicated to starting and supporting gardens throughout the Boston metropolitan area. We are a group of diverse people who believe that urban agriculture in its many forms — gardens, farmers' markets, landscaping, improve community confidence and cohesion, improve nutrition and health, the greening of vacant lots, and neighborly recreation for all ages and ethnic groups.

BUG's main role is to solve problems through cooperative efforts and concentrates its work in the central city neighborhoods where the need is greatest and resources are scarcest.

BUG's hundreds of members come from 12 different Boston neighborhoods as well as many metropolitan communities.

BUG's many projects include: testing city soils for lead contamina-

tion; developing a large-scale composting operation to create topsoil for gardens; advocacy of neighborhood economic development and revitalization; a community Land Trust; seedlings and plant propagation; a rooftop garden; and open space policy project.

BUG always needs volunteers and members. Join us!

Barter Fair
Rural Resources & Information
P.O. Box 227
Marcus, Washington 99151

Each fall (late October, usually), the annual Northeast Barter Fair takes place in northeast Washington. Organized in 1974 by Rural Resources, this fair gives people an opportunity 1) to sell or barter the excesses of food they have grown or gathered, or crafts they have made; 2) to bring large amounts of bulk food together so that people can get together their winter's supply of food, and 3) to provide an opportunity for people from different areas to meet each other, make music together, and form bonds of friendship.

For many of us, the fair has become one of the most-looked-forward-to events of the year. Each year, more people have attended, and the variety and quantity of

things brought to the fair has increased by leaps and bounds.

Humboldt Community Collective
1427 California St.
Eureka, California 95501
(415) 445-7726
Established 1977

The Humboldt Community Collective is a grass-roots organization of people who feel that nutrition, well-being, and nutritional self-sufficiency are the basics of whole health. With two community gardens totalling 1½ acres, we are trying to provide space and education for our community. The gardens are totally organic, with emphasis on French Intensive Biodynamic gardening, composting, and alternative methods of energy such as solar greenhouse, bike pump, etc. We are currently trying to construct a windmill powered pump. The collective also provides workshops and publications on organic gardening.

We are currently 50 members of all ages and diverse backgrounds. Although the county as a whole is rather rural, Eureka is quite urban. Our future goals are to teach everyone to grow their own food and to be able to put a garden on every vacant lot. Membership is open to anyone.

Demonstration Projects

National Land For People
2348 N. Cornelia
Fresno, California 93711
(209) 233-4727
Established 1976

NLP is a small-farmer/consumer organization concerned with democratic control of land and water resources. We do land ownership research (especially in reclamation areas) and press suits to help small farmers and low-income people gain

access to agricultural land. We are doing a low-energy small farm demonstration project and growing a variety of organic products. We also started a direct marketing map (thus beginning a small farmers' marketing co-op presently operating out of our farm) through which the participants see the whole operation (political, horticultural, and economic) simultaneously. As well, we sell products from the driveway, enabling community

people to see what we're doing.

NLP does a monthly bus tour, "Seminar in Reality", that shows the difference between rural communities controlled by giant farms (Westside) and those controlled by resident small farmers (Eastside). We also produce films, slide shows, graphics, and literature for public education (and support).

Earth Cyclers

Rt. 1, Box 9C
Edwall, Washington 90008
(509) 236-2353
Established 1973

Earth Cyclers is an effort to develop and demonstrate ways to produce food and fuel without using fossil fuels, chemical fertilizer, petro-

chemicals, and other environmentally damaging substances. Our goal is to create an agriculture and food distribution system that is both permanent and ecologically-sound. We are working with organic farming, oxen, windpower, solar power, methane, methanol, silvaculture, barter, food clubs, co-ops, and recycling, and teaching whole-food

cooking and serving. Earth Cyclers also publishes **Wheat to Eat**, a booklet on utilizing wheat as a staple food, and **Alternative Market News**, a newsletter which provides an exchange of information between folks with similar interests. We are run and supported by the collective staff. Our publications are supported by contributions.

Cooperative Restaurants

There are dozens of cooperative and collective restaurants in North America. Most offer wholesome, reasonable, usually vegetarian food. In our travels, these are some of the best.

Down To Earth

New Haven, Connecticut

Spice of Life

Toronto, Ontario

Seward Cafe

Minneapolis, Minnesota

Main Course

Madison, Wisconsin

Common Ground

Brattleboro, Vermont

La Pena

Berkeley, California

Food Coop & Warehouse Connections

These federations have been listed here because they are regional sources of information. They can give you information on products, coop education, finding the coop nearest you, and starting a new coop.

Arizona-New Mexico Federation of Co-ops

Box 890
Tempe, Arizona 85281
(602) 968-4756

The Arizona-New Mexico Federation of Cooperatives is a vehicle by which some people of the Southwest have come together to attain their educational, political, and philosophical aspirations. The Federation grew out of a cooperatively owned food distribution warehouse - Tucson Cooperative Warehouse. TCW is owned by member food cooperatives in Arizona, New Mexico, Southern Colorado, and a small portion of Utah. The Federation provides a channel through which the alternative food system comes together, resulting in a focusing of energies.

All Cooperating Assembly

Box 6022
Minneapolis, Minnesota 55406
(612) 721-4925

Federation of Cooperatives, Inc.

465 Grand St.
New York, New York 10002

Michigan Federation of Food Co-ops

731 Genesee
Lansing, Michigan 48915
(517) 485-0425

Federation of Ohio River Co-ops

80 E. Swan
Columbus, Ohio 74464
(918) 456-1841

Maine Federation of Co-ops

Box 107
Hallowell, Maine 04347
(207) 623-1722

Appatlantic Federation of Co-ops

Box 1164
Roanoke, Virginia 24006
(702) 344-8637

Federation of SE Food Co-ops

Box 20293
Tallahassee, Florida 32304

Federation of Southern Co-ops

40 Mapretta St., NW
Atlanta, Georgia 30303
(404) 524-6882

Greater Illinois People's Co-op Wholesaler

62 S. Water Market - 3rd Floor
Chicago, Illinois 60608
(312) 266-5931

Federation of Eastern Mass. Co-op Wholesalers

129 Franklin
Cambridge, Massachusetts 02139
(617) 547-9139

Publications

Food Coop Directory

106 Girard SE
Albuquerque, New Mexico 87106
(505) 265-7416
Established 1973

The **Food Coop Directory** is published by the Cooperative Directory Association, a collectively managed national cooperative dedicated to informing and educating the public and cooperative society about the cooperative movement.

The cooperative provides access to the movement by publishing the most comprehensive directory of non-profit consumer, worker, producer and community cooperatives available.

The Directory lists local food coops and buying clubs, restaurants, bakeries, producers and processors, new age communities, coop federations and warehouses, regional contacts and information centers, coop newsletters and directories and national coop organizations throughout North America. The Directory (also known as **The Cooperative Address Book of the USA and Canada**) has 3,000 listings (\$4 each, \$7 institutions, bulk rates available).

Scoop

P.O. Box 7271
Powderhorn Station
Minneapolis, Minnesota 55407

A monthly tabloid published by Scoop Collective in cooperation with the All Co-op Assembly, a federation of coops, collectives and buying clubs in the North Country. Subscriptions are \$5/year for individuals, \$10 for organizations.

Food Co-op Nooz

106 Girard SE, #110
Albuquerque, New Mexico 87106

The Tilth Newsletter

Route 2, Box 190-A
Arlington, Washington 98223

A good quarterly journal of alternative agriculture in the Pacific Northwest. Articles on aquaculture, organic farmers' co-ops, greenhouses, land reform, and small-scale distributing.

The Maine Organic Gardener and Farmer

Box 187, 110 Water St.
Hallowell, Maine 04347
(207) 622-3118

A tabloid on organic agriculture, homesteading, small stock, and alternative energy, with a regional focus.

Nutrition Action

Center for Science in the Public Interest
1757 S Street, NW
Washington, D.C. 20009

Excellent information and resources on nutrition and food. \$10/year (monthly).

Jam Today

c/o Citizen Action Press
433 Russell Boulevard
Davis, California 95616

Jam Today, the "California Journal of Cooperation," is another excellent regional co-op newsletter, with articles on long-range planning, politics and co-ops, fundraising and regional issues.

Food Monitor

P.O. Box 1975
Garden City, New York 11530

Information and resources on food, land and hunger issues. \$15/11 issues (bimonthly).

The Lovin' FORCful

723 College Avenue
Morgantown, West Virginia 26505
(304) 296-1023

A publication of the Federation of Ohio River Co-ops, The Lovin' FORCful is much more than a newsletter, publishing articles on subjects as varied as food in China, building credit unions, and nuclear power scandals in the Philippines.

Acres U.S.A.

10227 East 61st Street
Raytown, Missouri 64133

"A Voice for Eco-Agriculture" Information, advice, resources and views on ecologically sound agriculture. \$.75 each (monthly).

Land, Food, People

National Land for People
2348 N. Cornelia
Fresno, California 93711

Up-to-date information on struggles in the Westland water district in the Imperial Valley of California between large growers and small farmers over control of a land. \$10/year (monthly).

40 Acres and a Mile

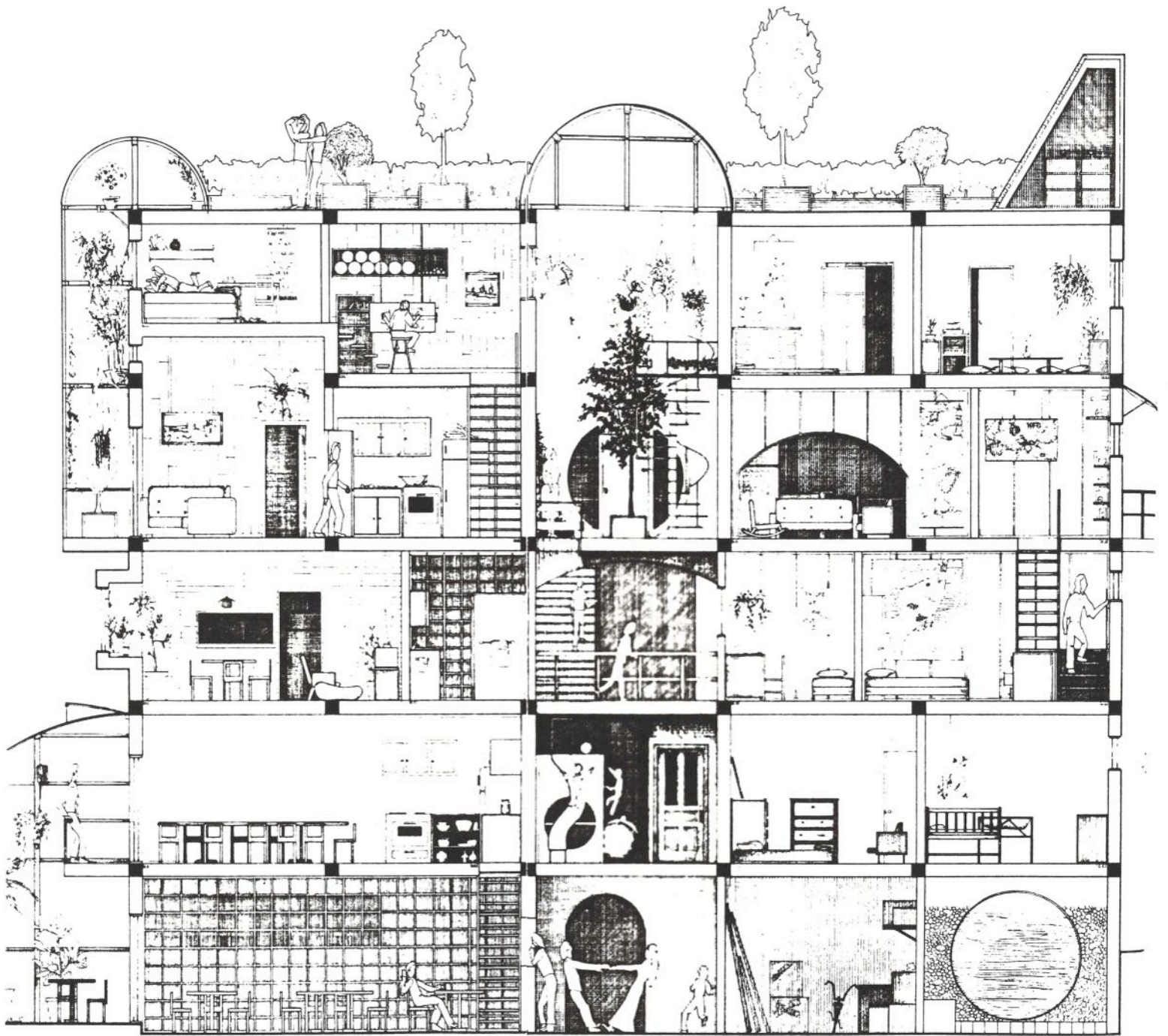
Emergency Land Fund
233 E. Hamilton Street
Jackson, Mississippi 39201

News and stories about Black co-ops, land trusts and small farming efforts in the South. \$2/year (monthly).

CNI Weekly

Community Nutrition Institute
1146 19th Street, NW
Washington, D.C. 20036

Digest of government actions and programs related to food (weekly).



Housing



overview

The detached single-family house has been the American dream for as long as most of us can remember. Only in the past few years has there been any real discussion of how appropriate that dream remains in light of current resources. The costs of land, building materials, labor, and interest rates all have skyrocketed. The national median cost of a new home in 1978 was more than \$55,000, while in high cost areas such as California it approached \$80,000. In 1975, according to the MIT/Harvard Joint Center for Urban Studies, 75% of the American people could not afford to buy a home at current prices, including those who already owned their homes purchased at previous lower prices.

Not only the costs of buying, but also the costs of energy and maintenance, not to mention insurance, taxes, and other costs, have made it more expensive for the average person or family to operate its single family house. And finally, the sense of community, of belonging to a group of people as a neighborhood, often found (or not found) in a suburban single-family neighborhood quite often leaves something to be desired.

Americans have a variety of community-oriented alternatives to the American Dream. These alternatives can be found in a variety of settings - rural, suburban, and urban - and in all parts of the nation. In this section several methods of providing shelter will be distinguished: individual ownership of a single-family dwelling or a condominium apartment, cooperative or community ownership, and several hybrids, including community control of neighborhoods in which residents own their own houses, subject to community-agreed-upon standards and policies.

In this overview the assumption will be that the standard idea of a house is individual ownership. Condominiums are sometimes mistaken for cooperatives, but shouldn't be. In a condominium, you own a piece of real property (land or building) individually. Your home is your castle, and you can do anything with it you want to. In a cooperative, you do not own any real property; instead you own a membership or a share in a corporation. The non-profit cooperative corporation in turn owns real property and leases each member's home to the member, under a long-term lease. Each member pays their share of the operating costs each month, and the co-op is run by a democratically elected board of directors. There is a great deal of variety among housing cooperatives - from those in which one must pay as much as \$1 million to move in, to those in which you can move in for \$50 to \$100. Probably the most widespread alternative to individual ownership is the cooperative housing corporation. The National Association of Housing Cooperatives estimates that 525,000 families live in housing cooperatives. The majority of these are low to middle income people.

There are government programs that can assist people interested in organizing or moving into cooperatives. These provide seed money, technical assistance, financing, and assistance in making monthly payments required to operate the housing.

There are other forms of community ownership. One of these is the community-based housing corporation, usually providing control of its rental property through a board directly elected by the residents of the building or neighborhood. A community land trust follows the same idea, although land trusts have been used more in rural areas than in urban areas. The basic idea is that property is put into the public domain in perpetuity. Generally, land trusts

provide a long term lease, and include in the lease or deed certain restrictions as to what types of uses and practices are allowed. These often follow environmental concerns, especially in rural land trusts.

Another alternative is community control without ownership. This could be through a leasing co-op, for example. When students living in married student apartments at the University of Minnesota got fed up with rent increases and poor services about ten years ago, they held a rent strike, and eventually set up a leasing cooperative, in which they control all aspects of the community, subject to a lease of management agreement with the owner, the university. This same concept is being tried in several situations involving federally-insured housing.

Another example of community control without ownership is the New York City community management program, in which community groups manage small city-owned apartment buildings. New York has taken title to thousands of units through tax foreclosures in the past couple of years, and community management seems to be one alternative available to the city. A few groups have completed 'sweat equity' multifamily homesteading projects, mostly in abandoned smaller New York City apartment buildings sold to the residents for \$1 to \$500. One of these is described further in Michael Freedburg's article in the Community Organizing section.

Public housing is another area in which alternatives are being tried. From tenant input, which now is part of many public housing agencies, to various 'Tenant Management' schemes, to leasing co-ops, to sale and conversion of the public housing developments to resident-owned cooperatives - all are growing alternatives to the standard landlord-tenant relationship usually found in public housing.

Another alternative form is what developed out of the communal movement of the 60's. In many cities, particularly university towns, there are many people living together in urban communes and group houses. The rural intentional community is an alternative that's been with us for several hundred years. Early settlers organized religious communities, and a number of humanistic, religious or integrated communities were organized in the 30's and 40's. Several survived into the new wave of rural communities in the 60's. A rural, cooperative 'new town,' Cerro Gordo, is being organized in Oregon, and in several other places people have assembled land to organize communities on cooperative foundations. In California, a group of farmworkers bought an abandoned farm labor camp and are rehabilitating the housing there. In addition to living together in the apartments, they are growing strawberries together to earn their living.

Inner city low to middle income residents these days are faced with displacement due to housing shortages and conversion to condominiums, luxury rentals, and luxury cooperatives. Usually developers take the initiative, leaving moderate income families without a place to live. But more and more tenants are converting their buildings to co-ops. In so doing, they eliminate the speculation and profits taken by real estate interests, and are able to effect real community control.

Cooperative housing is likely to grow in the near future as Americans realize that what they're really after is control of their environment that assures them decent shelter at reasonable prices, with a sense of community.

by Ernie Eden
Ernie is director of
The National Association of Housing Cooperatives



Dignity We Must



article by Carrie Porter and Fred Thornthwaite

"I'll always live in my own home. Even if it's only a hole in the side of a hill, it will be mine." So vowed my father on many occasions. He waved us, his children, aside when we protested his taking up residence "in the side of a hill" in preference to living with one of us.

"I know you'd make a home for Ma and me, but that's not the point. You'll understand when you get to be my age."

Now that the time has come for me to understand, as Pa predicted, lifestyles have changed almost beyond recognition - and certainly beyond pocketbook so far as housing is concerned. Even if you located a "side of a hill", you could expect it to be staked out by some real estate company. Where there is enough level land, a veritable city of apartment buildings seems to spring up overnight. You'd think some of the units within that great multitude would bear modest price tags. But what the company advertises as reasonable rates hasn't even a nodding acquaintance with a retiree's budget.

You begin to think that survival with dignity for the low-income aging person is plainly impossible.

The elderly in America number 20 million - 10% of the population. Their number increases by 1,000 persons per day. Fully half the elderly have incomes less than \$200 per month. One third of the New York City households of 65 and older subsist on less than \$2,000 per year.

And then, suddenly - the Bishop Coop Apartments! Great! All but the qualifying words, "for senior citizens".

"Hah!" says this S.C., having admitted her senior status only recently, and not with much joy, either. "Looks like a conspiracy to lump us all together, label us OLD, and forget us."

About 1,500 senior Americans live in the seven buildings developed and managed by Cooperative Services, mostly in the Detroit area. They live in comfort and dignity. They control their buildings through democratically elected floor representatives, building council and officers, and a committee system. They control Coop Services through an annual assembly and a board of directors.

Cooperative Services, Inc. is built on the premise that the consumer cooperative is the only social-economic pattern that will distribute goods and services on a satisfactory basis. Housing is a main cornerstone for economic activity in the urban area and

should be built and run on a cooperative basis.

Even before groundbreaking for a new building, members on CSI's waiting list get together and organize their cooperative. Officers and committee chairpersons are elected, and the future residents begin the long process of organizing and decision-making which must go into a twelve story building. Since the building will be resident-managed, and will have no full-time staff, the group has a substantial job ahead. But with help from the central management staff and residents of other buildings, all the necessary plans can be made. By the time the building is ready, the members know their neighbors and are beginning to function as a community.

Moving-in-day, 1971. Warm, friendly greetings, words of welcome, an atmosphere of concern and fullness, spontaneous and sincere.

From apartment to apartment, "Come in and see how I've arranged my furniture. Do you like this picture on this wall or over here? What color shower curtain would be nice?" "I'm not settled yet, but come on in, I've just made a fresh pot of coffee."

Cooperative Services began operation in 1942 as a milk coop, then expanded into housing, dental and eye care, as the dairy business changed substantially. In 1978 the coop provided optical service worth close to 5 million dollars to its members, through eight area facilities. Its credit union and optical division serve



30,000 members, and thousands more through 280 union-negotiated contracts with businesses, city government, etc.

The total assets of the corporation, including land and buildings, are close to 30 million dollars. CSI is set up as a non-profit Michigan cooperative corporation, with five subsidiary corporations. Each building is a separate division of the corporation, and is semi-autonomous. Although most of the development has been in the Detroit area, there is one complex in Florida, another ready to build in Maryland, and negotiations in Wisconsin, Texas, and California.

A strong factor in Cooperative Services development has been the vision and hard work of Fred and Virginia Thornthwaite. Deeply committed to a cooperative model, they've set a standard for responsive, competent leadership. Given their qualities, CSI has developed a successful formula for organizing and building the social and management base so critical to its success. Among the Housing Management Division, Optical Services, construction company and architectural component, Cooperative Services employs 130 people.

The efficiency and lack of profit motive have paid off in reasonable housing. A key element is the participation of the housing members.

Here's what \$85 a month secures me in the Bishop Apartments: a studio with carpeting throughout, drapes, garbage disposal, vent fans, stove, refrigerator, heat lamp in the bathroom, magnetic cupboard door closings in the cutest kitchen you ever saw, special TV outlet to the master antenna, central heat and air conditioning with individual thermostat (all utilities are included in the rent) windows that can be washed inside and out - from the inside. If you wish, there's delivery to your doorstep of dairy, groceries and newspapers.

But the private space is only the beginning of what it means to live at Bishop. On each floor there is a room-sized lounge opening onto a large porch, coin-operated washer and dryer, a rubbish room with chute to the first floor dumpsters, carpeted, well-lit and ventilated halls. There are bulletin boards on each floor to keep up with events and meetings. On the first floor is a very large recreation room used for games, meetings, parties, dancing, shuffleboard. A spacious card room doubles for a variety of activities such as arts and crafts, quilting... There is a poolroom and a hobby room with a small shop. The first floor lounge contains a showcase for display and sale of homemades as well as commercial items. The grounds boast the greenest, healthiest grass in town, with lovely trees and flowers - all maintained by volunteer efforts of the members.

And I must tell you about the view from my picture window: the sunrise (oh, yes, I do get up that early); the river, with now and then a ship; gulls and other feathered folk; the lights of the city. At once exciting

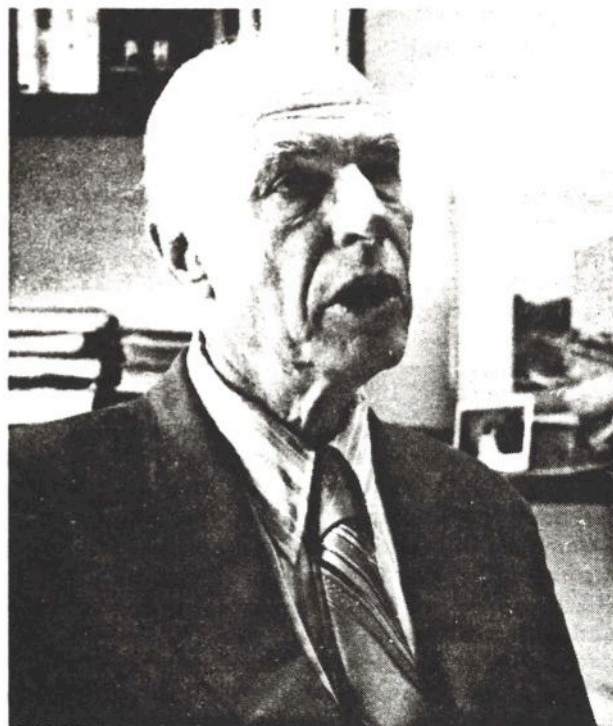
and restful, and it's a window for dreaming...and for feeling a kinship with others who dream. And in this kinship, to feel a challenge to share in making a dream come true - the co-op dream, with people helping other people.

When the decisions are made by the people involved, they have a stake and a commitment to the outcome. Our members look over the architect's shoulder as well as watch the cement being poured. Reports are made monthly to all the members by the building committee.

With every building there have been construction problems, and we have all tried to learn from them. An experiment in cost savings failed in one situation, and the members put in extra effort to make the system work. You can't get that kind of dedication from a renter or even from most members of a management coop.

The non-profit motive is essential. Cooperative Services, Inc. does not allow for equity accumulation at the expense of incoming members. If a member leaves, they can't sell their space - which means the cost remains the same for any new member. The housing budgets are set up on a break-even basis with depreciation over a 50 year period. This provides enough cash to pay the mortgage and to build up replacement reserves.

At the end of fifty years, the Coop could tear the building down without affecting the finances. Better,



Fred Thornthwaite

we can maintain the rents and keep up with needed rehabilitation.

We take care in our choice of materials and construction methods. We are building for 100 years - long-term housing is economical for the society.

Why does the economic situation of the elderly not improve? How does their housing problem and economic situation affect the entire community? What is the impact of high housing costs for retirees?

Here is a comparison of rents in the Coop's buildings with those of a private developer: All were finished in 1973, subsidized by HUD under section 236, with 1% interest, high-rise, masonry bearing wall construction. The private developer's two buildings started their rent at \$135. Our three buildings had an average rent of \$95. The Coop, paying for the same interest rate, the same type of construction and the same union-rated labor, is able to furnish air conditioning, more community space and parking. Each produced over 400 apartments.

At even a \$40 differential times 400 apartments, we have \$16,000 each month taken from one small group of low-income persons. How can we expect the condition of low-income people to improve when such excess amounts are being taken away from them? We believe this economic drain affects the economy of the cities and is a national economic problem.

Although the government through HUD has accepted a responsibility to adequately house its senior citizens, it has undercut that effort by hidden subsidies to private developers paid out of public taxes. The tax system, which offers quick depreciation to developers and investors, invites the developer to ignore quality construction or proper maintenance. Five to twelve years down the line, the developer is out with a profit, the tenants are abandoned, and the government is faced with a choice of making costly repairs or selling its often run-down property for as little as 10 cents on the dollar.

In cases where rent supplements are used (as in 20% of our apartments) the amount of rent supplement paid by the federal government depends on the rent charged by the owner. Because our rents are so low, we estimate Cooperative Services save U.S. taxpayers \$116,000.00 annually.

You were so right, Pa. Everyone does need a home of their own - for all those reasons you said I'd know about one day. How wise you were!

"A hole in the side of a hill," you said in jest. You weren't visualizing a nine-story hill, were you?

Bishop is not that awful thing called a "Home for the Elderly." It is my home. I pay the rent. And I help my neighbors when they need a bit of attention. I come and go and eat and sleep and visit and shop - yes, and play a little.

To reach senior citizenship is one thing. All it takes is to keep breathing. But to be a co-op senior citizen is

something else: it is people offering companionship and understanding to other people.

A single co-op building or project, by itself, cannot support the necessary staff and services to maintain itself. Nor can one project or small group muster the resources needed for housing development in a system where economies of scale are crucial, and even a minimum level of financial and institutional competence requires sophistication and complexity.

Ideally, housing units should link with other aspects of cooperation - food, medical, transportation... But that cooperative society does not exist as more than a tentative beginning, and we pay the price...

We know what the limitations are on our success. We know what's hard. "Co-op" means we share responsibilities as well as control. Taking care of our apartments and ourselves is something we can help and be helped with, but we're not getting any younger. At 75, a fall can mean a broken hip, and old bones don't knit so quickly. Shopping, cooking, cleaning in pain, and the fear that the healing will take too long - that the next step is a nursing home. (This isn't hypothetical, this is me.)

Cooperative Services is exploring congregate housing, with food service facilities built in, through the Memorial Convalescent Fund. Our goal is a building run cooperatively by elderly and semi-invalid, so



Carrie Porter

people wouldn't have to leave their community. But the costs can be staggering.

Once-upon-a-time we put on a talent show. It was wonderful to see what we could offer each other. But often it seems that the spirit in our building gets weighed down. Pettiness adds pain to already difficult lives. Why can't we treat each other better?

Democracy and cooperation are new experiences to most of our members. They take patience, training and practice. John Dewey said real learning comes only with a satisfactory experience or accomplishment. The buildings certainly are an accomplishment. It is not easy, but we practice participation as much as possible. We try to work with the smallest possible units, keeping power at the most simple level. We have new people coming into the buildings all the time. They have a life-time of experience behind them. Some of that may be with small-town neighborliness or community good works, but much is with privacy and competition. People need to be trained and involved; they need an example. The experienced members must encourage newcomers to take part in

Carrie Porter is a sometime writer, and Bishop Co-op member. Fred Thornthwaite, along with his wife Virginia, is a leading, and long-time cooperator.

our buildings... but part of democracy is respecting differences, so it's slow and doesn't always work. We can't make it work.

The going could be happier were it not for the hundreds and hundreds of plaintive, pleading, gentle voices that speak in person, by letter, by phone.

Come, answer our phones for a day or two. We're running out of adequate answers to people (You? Your mother? Your father?) who say, "But I don't know where I can find a place I can afford, and my children say they haven't room for me. I know someone who lives in your Bishop apartments and they say it's wonderful and so reasonable."

Come, tell us how to explain that our waiting list is so long we're not even taking any more applications for it. We're running completely out of answers. There's a catch in our throat that keeps getting worse.

The waiting list for the most recent of our 200 unit buildings had over 1,000 names, two days after the groundbreaking ceremonies.

Co-op Services, with its few buildings, makes no pretension of solving all the problems of society, or of meeting the needs of all its members. We do the best we can: we believe we offer a far better alternative to isolation and poverty than traditional, for-profit elderly housing: through cooperation we believe our buildings provide a context for human dignity.



Resources



housing

Access

These groups have an overall picture to share

For information about tenant and housing activities:

Shelterforce Newspaper
380 Main Street
East Orange, New Jersey 07018
(201) 678-6778

For information on intentional communities:

Directory of Intentional Communities
Published yearly by **Communities**
Box 426
Louisa, Virginia 23093

For information on cooperative housing:

National Association of Housing Cooperatives
1828 L Street, NW
Suite 1100
Washington, D.C. 20036
(202) 872-0550

National Organizations

National Association of Housing Cooperatives
1828 L St., NW, Suite 1100
Washington, D.C. 20036
(202) 872-0550
Established 1960

NAHC is a non-profit tax-exempt organization of more than 425 cooperatives and nine regional associations representing over 100,000 families living in cooperative housing communities across the United States. Members of NAHC subscribe to the principles of cooperative enterprise and are dedicated to helping people apply them wherever responsive, satisfying housing is sought.

NAHC provides member services to benefit and strengthen housing cooperatives; outreach to those searching for solutions to housing problems; information exchange among cooperatives, with housing and other agencies in both government and private sectors, and with

the general public; and development of new programs to enhance the housing cooperative field. Policy and objectives are determined by an elected board of directors representing co-ops of all types in all regions of the United States. NAHC can be contacted for information on publications, workshops, seminars, conferences, etc.

Shelterforce Collective
Shelterforce
380 Main St.
East Orange, N.J. 07018

Shelterforce Collective is committed to the development of strategies for tenants and housing activists around the country. We are attempting to draw housing movement people together, providing a forum and an impetus for a stronger national movement. The collective publishes **Shelterforce**, a quarterly newspaper now in its fourth year. **Shelterforce** is a publication which analyzes housing problems from the

people's point of view. **Shelterforce** also offers a helpful section called "Resources for Organizers". Subscriptions are \$5/6 issues.

Institute for Cooperative Community
299 Harvard Square Station
Cambridge, Massachusetts 02138
(617) 623-6828

The Institute encourages the study of the viability of small cooperative communities as a form of human settlement. This involves clarifying the relationship between size, amount of social fellowship, economic cooperation, cultural integrity, political participation, technological change, child-rearing, education, and the attainment of a high quality of life. The Institute offers publications, public programs and lectures; it makes available a base for research and special projects. Our present concerns focus on communities, neighborhoods, and

towns, especially the Israeli kibbutz, where high degrees of social, political, economic, educational and personal cooperation exist, and can

be explored and documented. We view the establishment of such social forms as central to the achievement of a just and peaceful

world order. The Institute presently operates as an association of scholars, community members, and interested persons.

Local Housing Efforts

Strongforce

2121 Decatur Place NW
Washington, D.C. 20008
(202) 234-6883
Established 1972

Strongforce is a 7-year-old non-profit resource center for work-community-managed businesses in Washington, D.C. In addition to the Youth Program, which provides on-the-job training for over 100 low-income youths each year, Strongforce also operates an Economic Development Program which involves tenant organizing, educational work and policy formulation in tenant issues. Technical assistance is given to tenant associations in purchasing their buildings and converting them to non-profit housing cooperatives.

The Home Maintenance Corporation

212 Davenport Avenue
New Haven, Connecticut 06519
(203) 865-0114
Established 1975

The Home Maintenance Corporation is a community-run self help

housing organization. HMC provides services to low and moderate income residents on a city-wide basis. Its main concern is the presentation and strengthening of the residential, inner city neighborhood of New Haven.

Koinonia Partners

Route 2
Americus, Georgia 31709

Since 1968, Koinonia has been involved in an exciting venture called Koinonia Partners. It has three prongs: 1) communication: the spreading of the radical ideas of the Gospel message; 2) instruction: teaching schools to keep alive the new spirit; 3) application: the partnership in industries, farming and housing. On the 1,400 acres of the farm, blacks and whites work together in the child-development center, pecan-shelling plant, hand-crafts barn and other ventures. Most exciting of these ventures is the housing program in which low-cost houses for rural families are in the process of being built by Partners crews. The Koinonia model — no-interest financing

through a Fund for Humanity — is now spreading all over the world through the work of Habitat for Humanity, an exciting new organization with headquarters ten miles away.

Urban Homesteading Assistance Board

1047 Amsterdam Avenue
New York, N.Y. 10025
(212) 749-0602
Established 1974

UHAB is a non-profit housing service agency operating throughout New York City. We provide technical assistance to low-income New Yorkers who wish to homestead. Homesteading, as we see it, is the reclamation of abandoned property by people who are willing to own, manage, maintain, and rebuild that property themselves. We aid people and provide training in the packaging and processing of rehabilitation-financing loans, in tenant self-management and in economic development areas. Additional information is available upon request.

Owner-Builder Schools

Heartwood Owner-Builder School

Johnson Road
Washington, Massachusetts 01235
(413) 623-6677

Heartwood, located on a 130 acre land trust in the Berkshires, is a skill-building center for people who

want to learn to design and build their own home, or to retrofit an existing structure for energy efficiency and beauty. We offer 3-week residential courses which include every aspect of house building. Mornings are spent in the classroom; afternoons include workshops

on tool use and care, carpenters' tricks of the trade, and hands-on experience at one of our passive solar construction projects. Evenings offer discussions of student plans, techniques of designing and drafting, slide presentations, and a staff symposium on strategies for



living out the millennium.

We rent a beautiful monastery nearby in which single and double rooms are available. Food is vegetarian.

Shelter Institute
38 Centre Street
Bath, Maine 04530
(207) 442-7938

The Shelter Institute is a resource center for owner-builders. Use the

sun. Use the wind. Recycle your wastes. Understand why things happen. The Institute offers a sequence of courses to teach the principles of home engineering: designing a house system efficient in building, living, growing and maintenance.

The course is the beginning of a support process. We teach you to design, to evaluate, to understand, and finally to build a house which feels right for you.

Owner Builder Center
1824 Fourth Street
Berkeley, California 94710
(415) 848-5950

The Owner Builder Center has classes in housebuilding, remodeling, design and passive solar. We offer Saturday workshops, evening courses and summer sessions. Our reference library is made available to our students.

Land Trusts

**National Community
Land Trust Center**
639 Massachusetts Avenue
Cambridge, Massachusetts 02139

In response to the growing interest in the community land trust movement and in the application of the CLT concept to the problems of land tenure and land use — problems that threaten to overwhelm us — the National Community Land Trust Center was established. We encourage the development of CLTs

and stabilize the growth of the CLT movement in a variety of ways. The Center serves as a clearinghouse for the CLT movement and a research/resource center, but also conducts an aggressive outreach program.

Other Land Trust Organizations
(Contact NCLT for a complete list.)

Northern California Land Trust
330 Ellis St. #504
San Francisco, California 94102
(415) 771-5969

Evergreen Land Trust
P.O. Box 303
Clear Lake, Washington 98325

Maine Land Trust
c/o Box 2762
Augusta, Maine 04330

People's Land Trust
1000 Harris St.
Bellingham, Washington 98225

Oregon Women's Land
P.O. Box 1692
Roseburg, Oregon 97470

Future Visions

Arcosanti
Cosanti Foundation
6433 Doubletree Rd.
Scottsdale, Arizona 85253
(602) 948-6145

Arcosanti is a visionary urban experiment under construction since 1970. The inspiration of Paolo Soleri, it is an attempt to solve the problems of overpopulation, pollution, energy and natural resource depletion, food scarcity, and quality of life. By reorganizing sprawling landscapes into dense 3-dimensional cities, people will be more closely integrated with nature, culture, and each other. When finished, Arcosanti will be a 25 story structure, heated by a 4 acre food-supplying greenhouse. Of the total

860 acres, 846 will remain in their natural state or be used for the farming or recreational needs of the projected 5000 person community.

Presently, Arcosanti has 33 resident members who guide the students and professionals who pay \$500 to participate in 6-week construction workshops. Participants learn skills and the joys of shared accomplishment.

Renascence Project
3611 Walnut
Kansas City, Missouri 64111
(816) 531-0408

The Renascence Project is an association of community-based entrepreneurs, partnerships and corpor-

ations which are designing and marketing future alternatives in housing, education, urban planning and development, and many other areas. Current activities include the design and development of a \$12 million renovated shopping mall, restoration of an inner-city dance hall, a futures-oriented research library, a large cooperative house, nationwide networking and consulting, and the design and construction of Ecosphere One, a self-sufficient spherical habitat for two people.

Renascence corporations and partnerships are non-hierarchical and self-supporting through income and investment. The Renascence Project is a creative community where people can work and pursue

their own goals, adding to a shared wealth and experience base. The eventual goal of some project members is to construct large habitats and megacities. For information, please write.

Nacul Experimental Community
592 Main Street
Amherst, Massachusetts 01002
(413) 256-8025

The Nacul Center is an outgrowth of the design work of Tulio Ingles. The Center is a self supporting studio, a learning environment with students, apprentices and staff... and an idea.

Nacul is supported primarily by architectural design commissions, and construction contracts. The work of the Nacul Center is the designing of an experimental, ecological, energy-conserving and humane framework for community.

Arcology Circle, Inc.
1932 Foothill Blvd.
Oakland, California 94606
Established 1975

Arcology is architecture, town planning and appropriate technology for a vital culture and healthy ecology. When we started Arcology Circle, we wanted to build a new ecological town in California. Discovering we

had a long way to go, we decided to focus mainly on the smaller scale and evolve toward larger solutions based on our experience.

About half of us have worked at one time or another with Soleri at Acrosanti. About half are people from other involvements who hold the same general interests. Currently, we have 30 active members, most of them in the San Francisco Bay area.

Arcology Circle has a library available to its members and a slide show for lectures and presentations. We have put on two major conferences on "integral neighborhoods" which have germinated many ideas for bringing ecology together with existing urban action programs.

Present Realities

New Community Projects
449 Cambridge St.
Allston, Massachusetts 02134
(617) 783-3060
Established 1970

NCP is an all-volunteer collective which helps people who want to live in a group house, but who have attendant anxieties, fears, and fantasies. We also help people in already-existing houses to further their understanding of the many issues involved in group living. Every Sunday, we hold a program. After participants have a chance to meet over a potluck dinner, we run two concurrent group discussions. One is on a focused issue (e.g. Who Runs the House; Kids and Communes) and the other is general and unfocused. After the groups have finished, we hold a Communal Clearinghouse where groups seeking individuals and individuals seeking groups can meet. In addition, we provide referral books listing both groups and individuals. Speakers to local groups and classes are available upon request. A book entitled

Communes, Law, and Common Sense by Lee Goldstein is also available. Price is \$2.95 plus 40 cents for postage.

The Communal Grapevine
c/o Parker
1715 Gouldin Rd.
Oakland, California 94611
Established 1977

The Communal Grapevine has been a communication and support network of urban communal households in the Berkeley-Oakland area since the Spring of 1977. The main focus of CG is 1) to help individuals explore ways of living with others; 2) to facilitate the establishment of intentional families; 3) to enhance the quality of the group-living experience.

Grapevine puts out a monthly newsletter and holds monthly potluck parties for already existing communal households. We also sponsor once-a-month drop-in rap groups that provide a place for individuals to learn about their wants, to meet people interested in forming new households, and to

contact representatives of households that are looking for new members. For information, please write. Send 60 cents in stamps for a sample newsletter.

Inter-Cooperative Council
4002 Michigan Union
530 S. State Street
Ann Arbor, Michigan 48109
(313) 662-4414
Established 1933

For the past 30 years, the Inter-Cooperative Council has been providing low-cost housing/boarding arrangements and experience in group living to university students. ICC now has over 600 members and operates 22 co-op houses in the central and north campus areas. Residents work 3-5 hours/week to keep costs down, performing virtually all house functions, including cooking, cleaning, and simple maintenance. Policy decisions concerning each individual co-op are made at house meetings. ICC policy is made by the democratically elected student Board of Directors. The ICC

recently negotiated a \$1.3 million loan from HUD which will be used to renovate its older facilities. Students are given priority for housing, but a limited number of non-students are also accepted when space is available. The 600 members save approximately \$350,000 per year over university dormitory rates.

Communal Living: A Viable Alternative

Federation of Egalitarian Communities
Box 426
Louisa, Virginia 23093

A slide/tape presentation giving a lively and informative picture of 6 existing rural communes - their physical structure, philosophy, goals and day-to-day life. Communities shown are Twin Oaks, Aloe, Dandelion, East Wind, Los Horcones and North Mountain. 20 min.

Rental fee \$25 (Deposit of \$50 requested; \$25 will be returned.)

Shared Living Project

67 Newbury St.
Boston, Massachusetts 02116
(617) 266-3814
Established 1977

The Shared Living Project in Boston was formed by a group of volunteers from the Back Bay Aging Concerns Committee and the Gray Panthers of Greater Boston. The purpose of the Project has been to foster intergenerational cooperative living so that older persons may combine independence and privacy with companionship and keep costs down.

The first Shared Living household is beginning as this guide prepares for print. Fifteen people live in a distinctive 19th Century townhouse with an elevator, large first floor common living, dining, and kitchen spaces and a laundry area.

House members are independently active people who are willing

to cooperate, investing time, energy and skills to make the house a success. The project is committed to seeing that seventy percent of the

house members are over 55.

The house is staffed by a facilitator who helps residents make decisions about group living.

Communal Living Information

**Federation of
Egalitarian Communities**
Box CM2,
Tecumseh, Missouri 65760

Conferences on Communal Living:

The Federation of Egalitarian Communities regularly sponsors a series of three-day conferences and communal living weeks designed to broaden awareness and understanding of intentional communities, help more people find a communal alternative, and celebrate our own communal lives.

Beginning each year with an Easter weekend conference on Women in Community at Aloe near Cedar Grove, North Carolina, and including the annual Dandelion Communities Conference in Enterprise, Ontario, the first weekend in August, the Federation offers participants a look at communal life, its rewards and its problems, through workshops and presentations and by bringing together numerous groups that are open to new members.

The communal living weeks, often called "Walden Two Weeks", operate from May through September at Aloe, Dandelion, East Wind and Twin Oaks Communities. These are intensive communal-living experiences for small groups of ten to twenty people — each one an opportunity to experience community building first hand.

For more information, write to the individual communities (see addresses in the Directory section), or write the Federation for a conference calendar.

New West Trails Collective
2237 E. 18th Street
Tucson, Arizona 85719
(602) 624-9644

Communal Living Clearing Center
(sponsored by Family Synergy)
Box 798
Manhattan Beach, Calif 90266

The Communal Grapevine
1715 Gouldin Road
Oakland, California 94611
(415) 543-6076

**San Francisco Communal
Grapevine**
c/o San Jose House
232 San Jose Avenue
San Francisco, California 94110
(415) 929-0671

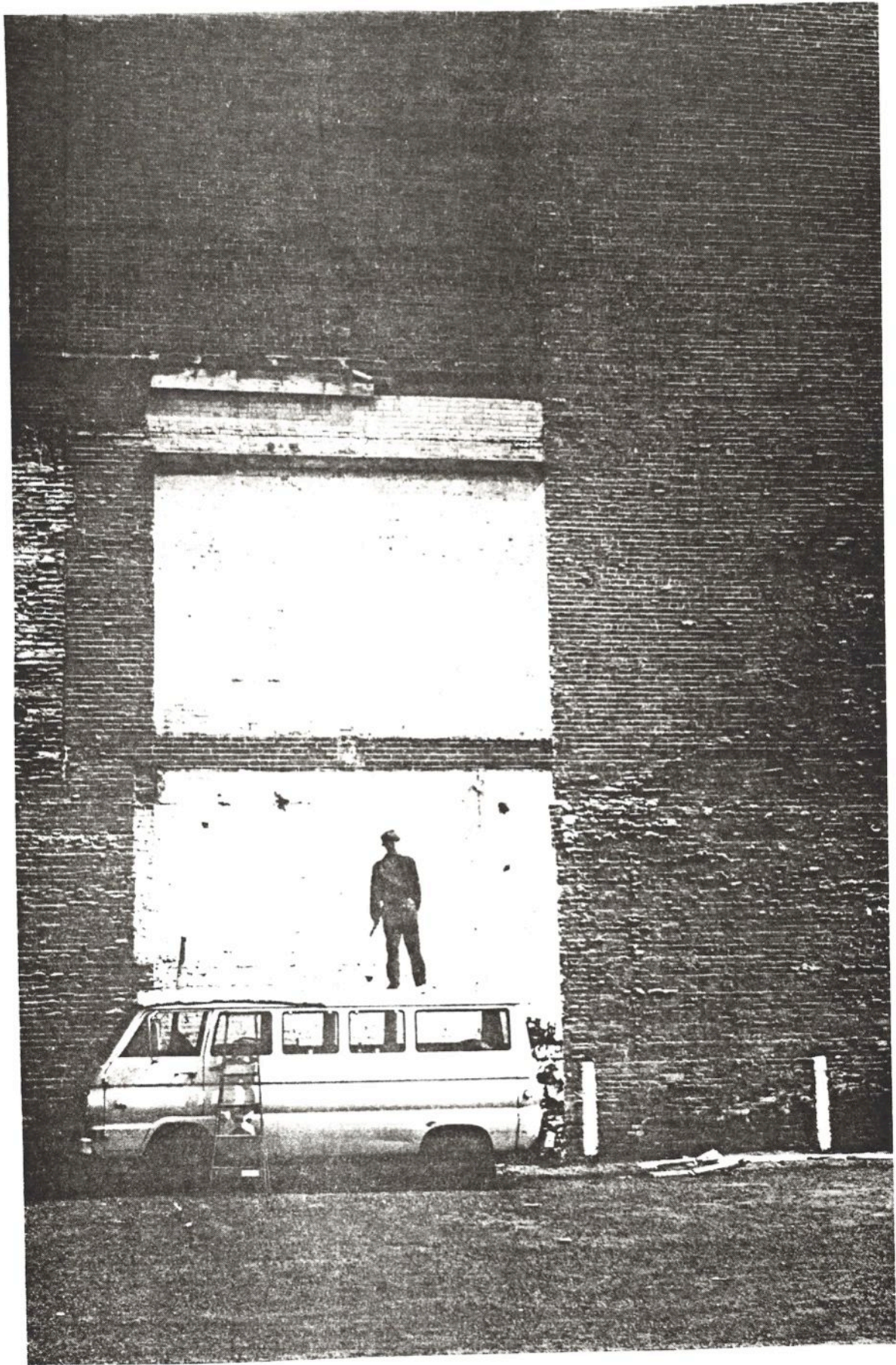
Community Cooperative
meetings at Down To Earth
Restaurant
96A Howe Street
New Haven, Connecticut 06511
(203) 562-3525

New Community Projects
449 Cambridge Street
Allston, Massachusetts 02134
(617) 783-3060

Shared Living Project
67 Newbury Street
Boston, Massachusetts 02116
(617) 266-3814

Alternative Lifestyle Groups
175 W. 12th Street #19
New York, New York 10011

Act II Communities
9803 Roosevelt Boulevard
Philadelphia, Pennsylvania 19114
(215) 332-7669



Communications & Networking



overview

Communications has been thoroughly mystified, what with people talking about "feedback," "data bases," and "nodes." But it shouldn't be that complicated. To communicate means we're offering information of mutual significance: significant to be said and to be heard.

"Mass communications" signals a change in scale, and refers to the print and visual media which entertain, inform and overwhelm us. The illusion of the media is that they are speaking to us, for us and by us. Every ad says so, most programming says so. But mostly that's not true: we are addressed, not as human beings or citizens, but as consumers to be manipulated.

Do we need the flood of information about which car to buy? Is the choice to present that information denying us access to communication about how to better organize our lives for our benefit - as individuals, groups and communities?

In the face of mass communications, the possibility of becoming more than a passive observer, a quiz show contestant or a statistic rests in our refusal to be overwhelmed, our insistence on the validity of our needs, and our sophistication in developing our own communication systems and skills.

Start with ourselves in our homes, workplaces, neighborhoods. We can share what is important in conversation, artistic expression, meetings, newsletters. Telephones, small presses, copiers and the U.S. Mail may depend on technology, but their scale is accessible. Listener-sponsored radio, community cable TV, some public UHF and VHF stations, self-published small circulation magazines are all within our grasp to initiate - though obtaining the cash and maintaining the commitment may be long-term problems. Print shops become both the means and the center of community communications.

During the 70's, we developed communications networks to exchange information within and between the new cooperatives and communities. Some of that was people traveling. The truckers driving the routes between warehouses and food coops became new circuit riders. Publications like Akwesasne Notes, Communities, New Age, Seven Days, New Harbinger and Country Women kept contact with national movements.

Becoming aware of each other and identifying our common interests is the basis of networks. Networks, once established, allow us to keep in touch while we learn enough to know what synergy or cooperation is possible - without requiring formal or accountable relationships.

CAREL, the Cascadian Regional Library is a good example of how one network developed. In 1976, a Northwest regional conference was called for the establishment of a federation of all types of coops. That seemed too ambitious. The sense of the 150-odd people bent on merging the interests of artists, producers and consumer cooperatives quickly became, "Who needs a federation?" But over and over people said, "We need better communications among ourselves... we need a network." That communications network became CAREL, based in Eugene, Oregon.

The creation of CAREL by a group interested in information flow has developed a high level of skills around conferencing and regional communication. CAREL gatherings have ranged from a quiet dinner party for people listed in county-wide directory of public interest

organizations, to conferences with hundreds of people. One of these is the annual Equinox Gathering, where 400 representatives of various groups have met each year to discuss alternative energy, environmental lobbying, wholistic health, coop organization, etc. Special conferences are on such topics as New Age education, Land and Communities, Northwest Natural Food System.

CAREL publishes a networking journal, "Cascade," six times a year. Without trying to duplicate the regular news and features of so many community publications, Cascade runs short articles and blurbs full of contact people, introductions to new organizations, half and fully-baked ideas to bounce off of. The journal is sent to a network of more than 3000 regional and national groups. Costs are covered by subscriptions from individuals, proceeds from conferences and grants.

Beyond the scale of personal interactions and communal gatherings (even if those are of many thousands) complex technology begins to play an increasing role. It can be either mystified or mastered. The capacity of computers to file and process information is already significant for some of the larger coop businesses. But even if mastered, is there a way to enjoy the benefits of larger scale, without destroying the quality of our interactions? Without question, if the political, economic and cultural federations and networks are to emerge which substantially change this country, there will have to be analogous ways to communicate.

As of now, there are no alternative mass media. "Mother Jones," with a circulation of 350,000 and a strong social perspective comes closest. But in aggregate, all the hundreds of local, regional and thematic alternative newsletters and publications do reach hundreds of thousands of Americans. They reach them in a way consistent with the kind of world we're trying to build - personal, focused.

Because of the seeming complexity of communications, it has become mystified and professionalized. Often that has meant a separation from the content of what was being communicated. The quality of community-scale communications is that we continue to be participants. That center of experience sustains us as we reach out. But that remains the point: to reach out with our communications and networking to help begin a better dialog - toward a more just and manageable world.

by Paul Freundlich
with thanks to Brian Livingston of CAREL



Akwesasne Notes



article by Jose Barriero



*Spirit Free
Fly over the mountain
Seek out the valleys and dark places
In my soul*

*Spirit Bound
Sits in regret for lost meanings and days of yesterday
yearns for freedom*

*Mind gone
Lost to the meaninglessness of white man's lifestyle
Must find the way again*

*Spirit free
Come back to me with the recognition of the old people
Fly to me with a mind of meaning*

*Spirit bound
brings me to the earth
And binds my soul
All is lost*

*Fly again over the rivers and highways
Of the Spirit World
And bring me back to my people*

*Find again
The reason for being*

*Janice Lee Moore
Cherokee-Powhattan
Akwesasne Notes,
Early Winter, 1975*

Akwesasne Notes is a 36 page newspaper which goes out to 100,000 readers. Through its editors it's connected to just about everything that's going on in Indian country, and much of what's happening elsewhere.

When I say "editors," I speak about myself as one of the dozen or more who comprise the Notes staff, and who come together five times a year. To put out the newspaper we travel throughout the country, making connections with various regions and movements, nations, particular areas of concern. We do our organizing, research, writing and then we converge at Owl's Head Self-sufficiency Center in the Adirondak Mountains of the Mohawk Nation.

When we meet, it's with an understanding and a trust in each other's activities. We know we are coming to a time when our sense of unity, our purpose, and our wish to serve the people means we are looking at the world with interchangeable eyes.

Notes is organized in a non-hierarchical way. Very often we don't know what's going into the next issue. But we get there and when it emerges, it's almost always right. We believe the reason for that is there are people in the country praying for us. We believe the reason is that our mother, the earth, is so much under attack that whatever we can offer to offset some of the threats faced by the natural world, it gives us back strength to continue our work.

Recently, some of our people have been out on the West Coast; some happened to be in Harrisburg the day the Three Mile Island accident started; some were in the southwest and Canada; some have been doing work with the Smithsonian institute in D.C. All of this network will come together as we go into the next issue of Akwesasne Notes.

Our involvement as we travel is not just as reporters. As Akwesasne Notes staff, wherever we go we try to improve communications between people: print communications, slide shows, promote speaker's bureaus, help people get up their own mailing lists.

Personally, I've been active recently in an organizing effort, the Black Hills Alliance, helping to run a conference and its communications. The Alliance is an organization of Indian and non-Indian peoples in the Black Hills of South Dakota concerned with the coming uranium mining there. The sites of the mining are on treaty land, and the Black Hills are a place of power, the spiritual center for the Lakota people.

It's an irony of history that many of these places which have uranium are sacred land, which people understood should be respected and left alone. Now many of them are about to be mined so that Western

man can get his energy fix. This push comes at a time when our communities are suffering from a virtual cancer epidemic. Almost everywhere in North America there is some form of chemical or radioactive poisoning. We need to defend our communities from this contamination.

To plan our efforts, we held a working-organizing conference in Rapid City, South Dakota, with people from all over the country - from different Indian Nations, and from the movements to stop nuclear power. The seriousness of our task was dramatized as the events of Three Mile Island began to unfold throughout the meeting.

What we did at the Black Hills Alliance was come up with a three point mobilization plan which is partly for the Black Hills, partly national, partly international. I want to pass them on because I think they show how we build our networks, and also to enlist whatever support is possible.

The first point is a long walk through the hills, with many people from around the country carrying Geiger counters into areas which are already contaminated by past mining, and where new mining is about to begin.

The second, and more ongoing, possibly more important action we're calling for, is a Black Hills

Survival Fair. What we hope is to get everybody in the country who is working with a sense of life as opposed to death: people involved with alternative technology, alternative education, food and nutritional alternatives, healing, self-sufficiency, conscious community building, cooperative enterprises. All of the people of this land who in some way have begun to figure out there is something going wrong; that the people who control our economy are steering us on a road to destruction.

We're looking for land now, preparing for almost a festival. We expect many people to come and make presentations, and put on demonstration projects lasting a week to ten days. The point will be to give each other an understanding of how all these concerns and work relate. What we need to do, region by region and nationally, is to strengthen our ideas and agreements about harmony, conservation and survival.

We hope the Survival Fair will increase the network and clarify the interrelationships. We need to understand what the next five to twenty years are going to look like in this country:

What are the regional economics going to look like if this country begins to break apart? What can we determine about people's behavior, and what will safeguard us in the event of such a catastrophe as almost happened at Three Mile Island? What are we going to do if a million human beings are displaced from their immediate communities? When a million acres of land are made virtually uninhabitable in a few days? What will happen to the consciousness of this country? Will we see a tremendous public reaction that elicits government repression? Or will this be an opportunity to seize the consciousness of America and make some valid changes?

If this kind of scenario plays itself out, how can we prepare? How can we use our energies, so small in comparison with the task and the power of the government? How can we increase our communications networks, and ensure our efforts don't overlap? How can we come to some agreements in a decentralized, regionalized way, about what the circles might look like in this country? These are some of the questions we want to ask at the Black Hills Survival Fair.

The third part of our mobilization plan is a Citizen's Review Commission on the Energy Development Corporations. At the center of the gathering, the Commission would bring in testimony from people in Namibia and Australia and all over the world about who's making the decisions that affect our lives and our children's.

All of this is part of developing a proper and dignified form for the views of the traditional governments of this land. We want people to understand that there are other, legitimate voices to speak for the land.



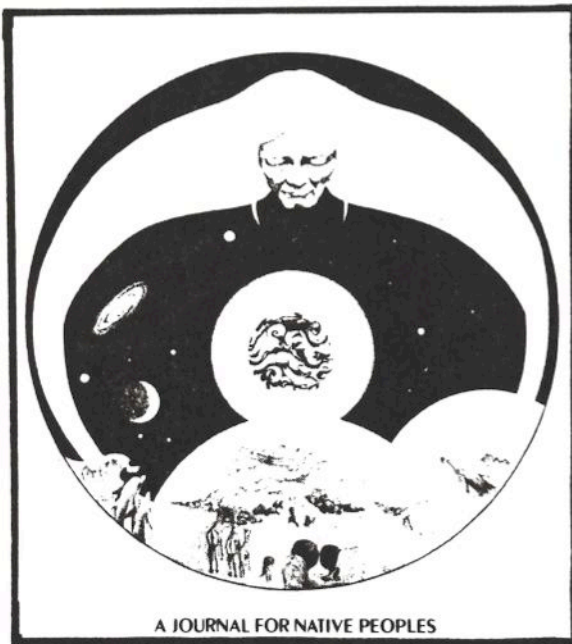
AKWESASNE NOTES

WHERE THE PARTICULARS MEET

Price
\$1.00

Late Winter
February

Vol. 11
No. 1



A JOURNAL FOR NATIVE PEOPLES

The final leg of the Longest Walk came on a Saturday...Down the long paths they came, people from the Northern Great Plains, the Pacific Northwest, the deserts, and the woodlands of the East. As we walked toward the park entrance, the trickle of people became a steady stream, then a river. It was obvious that there were a lot of people. We walked quietly. There were white people, and Black people. And Indians. All kind of Indians.

A woman ahead asked, "What are we supposed to do this morning? What's first on the agenda?" A man walking with her looked up at the cloudless sky overhead. "The first thing," he said, "is that we take part in the Hottest Walk into the city. Then we're supposed to go to a park in the middle of town where there is a rally."

"And what about after the walk?" she asked. "What do you think will come of it? Even after we go there and we tell them about what we want, that we want our rights? What do you think will happen then?"

"The Longest Wait," he said.

Akwasasne Notes, Summer 1978

Tom Bad Cob, a Lakota chief, passed on in November. He had traveled to Washington, DC, to meet the President of the U.S. during the siege on Wounded knee, and again during the siege on Pine Ridge this autumn. Although he was ill and tired, he continued to travel in search of peace and justice for his Lakota Nation. Now others will carry on in his place, mourning his absence.

The resettlement at Ganienkeh suffered their first bereavement with the passing of Skahsennati, the wife of Eddie Delaronde, mother to 15 children, and grandmother to over one hundred young ones. She acted as clan mother for the Bear Clan, and was known for her strong spirit and her advocacy of positive action. She is greatly missed by her relatives and her people at Ganienkeh, where the circle of life continues with two new Ganienkeh infants, born to Einton and Kakwirakeren on October 17, and to Kanekon'a and Linda Eugene after the snows came.

Akwasasne Notes Early Winter 1975

This is some of what I'm doing and thinking as I circle back to Notes. The way networking and organizing is conceived in Indian country is as a circle, a large circle of people. At this time the circle encompasses all the young, the able-bodied warriors, the women, and the elders through whom we have always found our spiritual and political direction. This is the circle which is represented in the Midwest by the efforts of the American Indian Movement. Also in the circle are the Survival Schools, close to twenty around the country, offering a natural alternative to public education. There is the Women of All Red Nations seeking to revitalize consciousness and culture in relation to women's power. There are the warrior societies, the Nations from the various regions of North America, the International Indian Treaty Council, and the communications work as done through Akwasasne Notes.

As activists, all we can do is prepare to meet changes that are coming. All we can effectively do is prepare our consciousness, our actions, our everyday activities, our peoples to understand what unity is about.

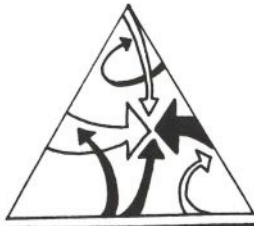
In the Indian country the struggle has been real. Many people have died in the last few years: many brothers and sisters are in prison. Just recently, the family of one of our most respected young leaders was firebombed and killed. We need to understand who the real enemy is, and we do that clearly by drawing the circle of life, and seeing who stands outside it.

Our communications and our network give us a focus on our children and on future generations. As we look at the little ones walking around (just as my little boy has been running around while I've been preparing this article); as we look at what the worth of our lives really is; as we look at the activities we are involved with, we must know that the value is truly with those little ones. The time spent with them, every day; what they learn in the totality of knowing us as friends, and the example we set for them as adults, is the real beauty of life.

All the rest of this work we do: this traveling, talking, speaking, writing, networking; this trying to work organizationally and systematically is just the attempt to put all our relations into one circle. It's necessary work, but not personally sustaining. It's a sacrifice to be away from our families and communities. It's critical not to lose sight of why we are doing it: to bring the life of our peoples and our communities from the many scattered places, and return them within the circle.

Jose Barriero is an editor of Akwasasne Notes, an organizer and a father.





Resources

communications & networking

Access

These groups have an overall picture to share

For comprehensive regional information, see centers, journals and People's Yellow Pages listed in this section.

For comprehensive indexing of alternative and new age publications:
New Periodicals Index
P.O. Box 4494
Boulder, Colorado 80306
(303) 494-1439

For information on a wide range of topics (resources are indexed):
The Workbook
Southwest Research and Information Center
P.O. Box 4524
Albuquerque, New Mexico 87106

National Networking

Older Women's Network
3502 Coyote Creek Rd.
Wolf Creek, Oregon 97497

The Older Women's Network is a non-profit organization evolving from needs which were expressed at a workshop in southern Oregon in 1975 for older women.

OWN sees itself as a network of small non-hierarchical collectives of older rural women governed by consensus. This type of organization has been effective in the successful operation of the newsletter and the organization of six retreats held in Oregon, Arizona and California; continued correspondence of participants; financial assistance by way of small interest-free loans to older women experiencing temporary unemployment and/or illness. Limited facilities have been provided for older women who are making a transition to the country, or are considering such a transition. Write for more

information, or to subscribe to the newsletter.

The Workbook
Southwest Research and Information Center
P.O. Box 4524
Albuquerque, N.M. 87106

The Workbook is a continuous catalog of sources of information on many issues, ranging from agriculture to urban affairs, pollution/environment to women, technology to food/nutrition, among others. The magazine is intended to help network people and organizations around the country by sharing information about activities and publications so that groups can learn from each other's successes and failures.

Each issue contains a feature article or articles on a different topic, annotations of 25-35 organizations and publications in the

various subject areas, and a cumulative index for the year. Yearly subscription rates are \$7 students/senior citizens; \$10 individuals; \$20 institutions.

Rural America
Dupont Circle Building
Washington, D.C. 20036

Rural America is a Washington-based membership organization dedicated to speaking up for rural and small-town citizens. We ask the tough questions; we publish the hard facts; we insist that government officials be held rurally accountable. And we don't go away. Persistence is our secret weapon.

Yet our voice can only be as strong as our membership. You don't have to be a rural resident to join. A sense of fair play is the only requirement. Membership including a monthly newspaper is \$5 per family with income less than

\$10,000 and \$15 per family with income over \$10,000. Dues and contributions are tax-deductible.

Hospitality Guide of North America
5620 Morton Street
Philadelphia, Pennsylvania 19144

The **Hospitality Guide** is a directory of folks who like to travel and meet new friends through a voluntary exchange of hospitality. The guide is not sold to the public but is available only to the listees who choose to have themselves listed in it; who

thereby offer hospitality to others and, in return, receive the free hospitality others offer them when they are away from home.

Membership, listing and copy of the directory \$10.00.

Hotlines

Public Citizen
P.O. Box 19404
Washington, D.C. 20036

A list of Toll-Free Consumer Hot Lines is available from Ralph Nader's Public Citizen group. In-

formation areas vary from housing to insurance, from runaways to veterans, from solar to health information. The hotlines are operated by government agencies, which established the information services under urging from the Public Citizen group. Hotlines make it easier to use the agencies you pay for. Write for the list.

Alternative Periodicals: A Sampler

Guide To Alternative Periodicals
P.O. Box 91
Greenlead, Oregon 97445

The **Guide** provides access to a vast network of resource information by listing each periodical's name, address, subscription price, frequency, and a brief description. It includes such little known publications as **Simple Living**, **Earth Journal**, **Self-Reliance**, **Radical Teacher**, **Handcrafters News**, **Natural Life**, **Creative Simplicity**, and many other unique and useful magazines and journals. This handy resource guide is available in its second edition (1977) for \$3.50.

New Periodicals Index
The Mediaworks, Ltd.
P.O. Box 4494
Boulder, Colorado 80306
(303) 494-1439
Established 1975

The New Periodicals Index indexes all articles from a list of alternative and new age magazines, journals, newspapers and newsletters. The purpose of the index is to provide access to the wealth of important new information these periodicals offer on the New Culture, the still-evolving manifestation of the recent wave of change in technology, spi-

ritual life, lifestyles, energy, ecology, health, diet, feminism, community, art, music, politics and the media.

We have chosen as broad and representative a list as possible to give researchers an opening to new and overlooked knowledge. The periodicals on our list are covering subject matter that is not covered elsewhere in any depth. The New Periodicals Index fills a gap left by the existing general periodical indexes: comprehensive, thematic coverage of the concerns of the New Culture. Subscription: \$25 (semi-annual)

Small Town
Small Towns Institute
P.O. Box 517
Ellensburg, Washington 98926

Small Town is a monthly news journal that brings new ideas and resources to both citizens and professionals in small communities across the nation. It is published 12 times a year by the Small Towns Institute, a non-profit organization concerned with finding new solutions to the problems facing small towns and countryside communities in the modern world. Readers are

encouraged to submit articles and news on technical, social, and economic programs in their communities which would be of interest to people in other towns across the nation or in Canada.

Communities: Journal of Cooperative Living
P.O. Box 426G
Louisa, Virginia 23093
(703) 894-5127
Established 1972

Communities is a bi-monthly journal published by and for people involved in cooperative life. **Communities** explores and reports on the development of intentional community, people deciding to work together in urban coops and neighborhoods, as well as rural communes. Topics we have covered include community learning, women, the Bank Bill, food cooperatives, worker collectives, neighborhood and tenant organizing, therapy, spirituality, relationships and children, and rural intentional communities. In addition to our features we include regular columns called, "Reach, Grapevine and Resources" which connect our readers with the groups and resources they need.

We put out the yearly **Directory of Intentional Communities**, listing groups open for visiting or looking for members.

Access to **Communities** is through participation. Editing is on a rotating basis, coordinated and published out of Twin Oaks Community and New Haven, Connecticut.

Subscriptions to **Communities** are \$7.50 a year, \$13 for two years.

Green Revolution
School of Living
P.O. Box 3233
York, Pa. 17402
(717) 755-1561
Established 1943

Green Revolution is the School of Living's voice for reporting on the activities and ideas of a world-wide movement of the same name, which works for decentralized government, industry, population. It promotes community, Community

Land Trusts, Balanced Living, sufficient and nutritious natural foods, appropriate technology, right education, homesteading, right livelihood, harmonious living on the earth, cooperative self-sufficiency, spiritual development, economic reform.

Akwesasne Notes
Roosevelt town, New York 13683

Journal of Native American Peoples. See article in this section.

Regional Networking

Cascadian Regional Library
Cascade: Journal of the Northwest
1 West 5th Ave.
Eugene, Oregon 97440
(503) 485-0366
Established 1976

Cascadian Regional Library is a non-profit cooperative information network for the Pacific Northwest. With offices in Eugene, Portland, and Seattle, CAREL acts as a clearinghouse for news of community-oriented groups and individuals, and notices of materials that are being published in the Northwest region.

We define information networking as facilitating cooperation among people. To do this, CAREL has two main functions: 1) publishing periodicals, such as **Cascade: Journal of the Northwest** which have new and innovative activities in the region; 2) sponsoring conferences and other events to bring people together in various fields.

We also receive grants and contract for services which involve collecting, organizing, and distributing information. We are currently assembling our own mini-computer, and are developing computer programs which will enable CAREL and other groups to have increased access to useful information.

Rural Resources & Information
P.O. Box 567
Moyie Springs, Idaho 83845
Established 1973

Rural Resources & Information is a communications centre for the rural community activities of north-eastern Washington and northern Idaho. Several of the services we run are the Rural Apprentice Program, the Friends of the Trees Society, the Northeast Washington Barter Fair.

We also do research and give advice on a wide range of agricultural activities. We can refer you to communities seeking members in our region.

Guild Communications Center
19731 Forrer
Detroit, Michigan 48235
(313) 835-4426
Established 1976

The Guild Communications Center is responsible for creating a wide base community resource directory for southeastern Michigan. We utilize information as a tool for answering personal inquiries and for organizing a Midwestern network of co-ops, political/ecological/spiritual, health groups, and life-oriented persons and organizations.

Our immediate goal is to create an international community network of decentralized communications centers which will facilitate the evolution of a cooperative planetary society. Any persons, organizations or communities interested in this model of community networks should contact us.

New West Trails, Inc.
1145 E. Sixth St.
Tucson, Arizona 85719
(602) 623-2003
Established 1974

New West Trails is a non-hierarchical business through which members presently earn part (and perhaps someday all) of their "right livelihood" doing research, writing, graphics, layout, typesetting and other work associated with publications for local community groups. We have published four editions of a local People's Yellow Pages and one edition of a solar resource directory. We facilitate skill sharing, networking, and community organizing among local cooperatives and other alternative groups through conferences, workshops, etc. NWT is an organizing base for the Movement for a New Society, and for a year, we published its national newsletter, **The Wine**. At

the same time that we are producing publications for others, we're trying to expand the number and scope of our own social-change-oriented publications. We soon hope to have our own typesetting capability.

Karass

32 Pearson Road
Somerville, Massachusetts 02144
(617) 628-7233
Established 1974

Karass focuses mainly on linking three large cooperative communi-

ties: Arcosanti in Arizona, Findhorn in Scotland, and Auroville in South India.

These three centers, while diverse in philosophy and design, are all exploring new lifestyles for the future. They are potentially important as models in the evolution of more humanely appropriate cities and societies. Karass works on many levels to catalyze and assist communications, cooperation, and learning exchange among these communities, and between the communities and the world-at-large. We

also provide resources and technical assistance to each community to meet specific needs.

Karass maintains administrative offices in Boston, and a retreat house in New Hampshire. Our staff of five works as a loosely-knit collaborative with several of us "on the road" at any given time. For further information about Karass, please feel free to contact us. A report on the three centers and work is in progress. After August 1, 1979, we will be able to offer a limited number of draft copies at \$5.

Regional Groups & Journals

These are groups and newsletters which cover a regional area and which give out information about topics in many subject areas.

All Cooperating Assembly

2412 University Avenue SE
Minneapolis, Minnesota 55414

Denver Open Network

762 Lafayette
Denver, Colorado 80218

Institute for Southern Studies

Southern Exposure
P.O. Box 230
Chapel Hill, North Carolina 27514

Southwest Research and Information Center

Box 4524
Albuquerque, New Mexico 87106

Ozark Institute Ozarkia

Box 549
Eureka Springs, Arizona 72632

Acorn

Governors State University
Park Forest South, Illinois 60466

Ozark Communicator

Box 1126
Branson, Missouri 65616

Cascade

454 Willamette Street, Box 1492
Eugene, Oregon 97401

Maine Land Advocate

P.O. Box 2762
183 1/2 Water Street
Augusta, Maine 04330

High Country News

Box K
Lander, Wyoming 82520
(307) 332-4877

Northeast Passage

1000 Harria, 2nd Floor of the
Good Earth Building
P.O. Box 4105
Bellingham, Washington 98225

The Sun

A Magazine of Ideas
412 West Rosemary Street
Chapel Hill, North Carolina 27514
(919) 942-5283

North Country Anvil

P.O. Box 37
Millville, Minnesota 55957
(507) 798-2361

Ocooch Mountain News

Route 1, Box 110
Gillingham, Wisconsin 54633

Communications

National Federation of Local Cable Programmers

P.O. Box 832
Dubuque, Iowa 52001
(513) 433-6890

The National Federation of Local Cable Programmers is a non-profit corporation which developed as a grassroots organization. Its structure is flexible and responsive to the

needs of its members. As a clearinghouse for the variety of local programming activity now thriving in this country, the NFLCP works to increase public awareness about

local programming and community access by collecting and disseminating this information.

National Federation of Community Broadcasters

1000 Eleventh St., NW
Washington, D.C. 20001
(202) 789-1200

The National Federation of Community Broadcasters is a membership organization of listener-supported licensed community radio stations and organizations in the process of applying for such licenses.

NFCB serves as a framework for sharing station resources and programming. We publish a monthly newsletter of interest to non-commercial broadcasters. We provide technical and operational assistance to member stations. We hold a yearly conference for community broadcasters and other interested folks. And we operate a program service which duplicates and distributes radio programs produced by both station and independent producers. We encourage and assist the development of new community-licensed stations.

Village Design:

The Journal of Community Communications
P.O. Box 996
Berkeley, California 94701
Established 1973

Village Design is a non-profit organization sponsoring projects involving education, and communications about community development and collective action. We have convened conferences and workshops on appropriate technology, community architecture, alternative energy systems, and the role of communication in community organizing. Village Design also sponsored the publication of the books *Village I* and *The Natural Energy Workbook*.

In addition, the Community Information Project publishes **The Journal of Community Communications**, which provides a forum for the exchange of notes and theories on community information systems.

Her Say

950 Howard St.
San Francisco, California 94103
(415) 956-3555

Her Say is a national women's news service going to approximately 125 radio and news outlets around the country and in Canada. We focus on feminism, and try to reach working-class women through commercial and non-commercial means.

COSMEP

[Committee of Small Magazine Editors and Publishers]
P.O. Box 703
San Francisco, California 94101

COSMEP is a network for publishers of literature. Its newsletter is extremely helpful in putting out information about what is happening with small magazines and book publishers.

Women In Distribution, Inc.

P.O. Box 8858
Washington, D.C. 20003
(202) 526-7400
Established 1974

Women in Distribution warehouses and provides a central listing of over 600 books to bookstores & libraries throughout the U.S. and overseas. These are primarily books published by small presses. The focus is on books authored by women. The *Women in Distribution* catalog, published twice each year, describes all new as well as backlist titles. Subjects covered by *Women in Distribution's* list include: biography, children, fiction, health, lesbianism, poetry, politics, spirituality and the Third World.

Carrier Pigeon

88 Fisher Avenue
Boston, Massachusetts 02102

Carrier Pigeon is a project set up to help small, radical, feminist, and alternative publishers who want to get their materials into more bookstores. We distribute a broad range of books, pamphlets, and magazines to stores and other outlets throughout New England and the U.S. We'd like to hear from both publishers and individuals who would be interested and would help support this project.

Citizens Communications Center

1424 16th St., NW, Suite 404
Washington, D.C. 20036
(202) 483-0170
Established 1969

Citizens Communications Center is a public interest, communications law firm concentrating primarily in the area of helping citizen groups and other public interest organizations who want to improve the service provided by broadcasters, cable operators, and the mass communications industry generally.

Food For Thought Books

325 Main St.
Amherst, Massachusetts 01002
(413) 253-5432
Established 1976

We are a collective of men and women learning about the politics of the publishing industry and working to support the independent press. We are working to give people access to ideas and information, especially that which can become a tool for raising consciousness, gaining more control over our lives, and recreating a more humane society. We carry many small press or self-published books, magazines, pamphlets, and bumper stickers.

We now have topical catalogues with which we offer mail-order service. We also offer an extensive

special order service, so that most books in print can be ordered through us.

For our catalogues and more details of this service, just write, specifying your area of interest. Our focus is mainly on the topics found in this Guide: social change, appropriate technology, healing, food, land, children's books, etc.

Bookshelf

Dandelion Community
R.R. 1
Enterprise, Ontario K0K 1Z0

A small community business carrying books related to the intentional community movement. Books available include "A Walden Two Experiment" by Kathleen Kinkade; "Cooperative Communities, How To Start Them and Why" by Swami Kriyanda; "Beyond Freedom and Dignity" by B.F. Skinner. For a more extensive list and description of books on cooperative and communal living, write us at Bookshelf.

Liberation News Service

17 W. 17th Street
New York, New York 10011
(212) 989-3555

Liberation News Service was founded in Washington in 1967, by anti-war student activists who were disillusioned with commercial press coverage of the march on the Pentagon and wanted to develop their own news network. Now in its 12th year, LNS publishes a weekly news packet containing in depth articles, features, and graphics and a monthly graphics packet. LNS articles provide regular, comprehensive, non-rhetorical coverage of events of national and international political interest. The news stories and accompanying graphics are sent to hundreds of small newspapers and organizations that could not otherwise afford these resources.

People's Yellow Pages

Los Angeles People's Yellow Pages
P.O. Box 24B15,
Los Angeles, California 90024

Los Angeles People's Yellow Pages is a 166 page directory of resources for social change, low-cost non-ripoff services in L.A. county. The '77-'78 issue includes consumer activist groups, free schools, alternative media, legal aid services, free clinics, hot lines, women's centers, food co-ops, recycling centers, non-sexist children's literature and more. A donation of \$2.50/copy is requested from people who can afford this amount.

Ann Arbor People's Yellow Pages
Community Switchboard
621 E. William
Ann Arbor, Michigan 48108

Boston People's Yellow Pages
Vocations for Social Change
107 South Street
Boston, Massachusetts 02111
(617) 423-1612

Denver People's Yellow Pages
1764 Gilpin Street
Denver, Colorado 80218

Honolulu People's Yellow Pages
2426 Oahu Avenue
Honolulu, Hawaii 96822
(808) 988-6266

Kansas City People's Yellow Pages
3950 Rainbow Blvd.
Kansas City, Kansas 66103
(816) 432-0350

Madison People's Yellow Pages
Communications Network
953 Jefferson Street
Madison, Wisconsin 53703

Montreal People's Yellow Pages
EGG Publishing
P.O. Box 100 Station G
Montreal, Quebec Canada

Morgantown People's Yellow Pages
Alternative Vocations and Lifestyle
Center
West Virginia 26506

North Carolina Catalogue
P.O. Box 3337
Durham, North Carolina 27702

San Francisco People's Yellow Pages
P.O. Box 3129
San Francisco, California 94131

Santa Cruz People's Yellow Pages
Basement Roots Library
314 Laurel Street
Santa Cruz, California 95060

Seattle People's Yellow Pages
Metrocenter
909 4th Avenue
Seattle, Washington 98104

Synapse
3436 Sansom Street
Philadelphia, Pennsylvania 19104

Syracuse People's Yellow Pages
Syracuse Peace Council
924 Burnet Avenue
Syracuse, New York 13203

Tucson People's Yellow Pages
203 Congress Street
Tucson, Arizona 85701

Tulsa People's Yellow Pages
P.O. Box 3243
Tulsa, Oklahoma 74101

Vancouver People's Yellow Pages
109-525 Symore Street
Vancouver, Canada
V6B 3H7

Washington, D.C. Gazette Guide
1939 Connecticut Avenue NW #2
Washington, D.C. 20009



Family Life & Relationships



overview

Although less than half the American population lives in a traditional nuclear family lifestyle (mother at home, father working, two kids) the desire for family or long-term relationships has not diminished. Rather, it seems we are seeking new contexts in which they can thrive.

Our needs for intimacy, friendship and love have never stopped. But both the need and an awareness of that need may be greater than even two generations ago. For most Americans, until the second half of the 20th century, it demanded most of one's energy to simply get bread on the table. In pursuit of the American Dream, families moved away from their relatives and communities. The price we have paid for middle-class affluence has been the virtual destruction of the extended family. The divorce rate continues to climb, as does the rate of second and third marriages.

Many of those who have been exploring alternatives over the last decade have had to worry very little about having food on the plate, but we are products of a culture that by and large leaves us hungry for closeness. Now we leave blood-family and old friends, not only to find meaningful work (another luxury of our era) but in search of meaningful relationships as well.

Many of us have come almost full-circle in seeing what could give our relationships and family life more integrity. One value of affluence is the time to interact with others. We're learning to make the choices which value that time. We look back to the extended family, and say, "yes, there was something lost." We seek to reclaim it.

In extended families, the stress between lovers, siblings, parents and children is spread out. Relationships have more to do with who the people are, than with the roles they fit. If one person can't meet our needs, there are others.

There are tools that can help our relationships and family life flourish: group process, co-counseling, active listening, Parent Effectiveness Training. Beyond the process training and books to read, there are the environments we can create: parent-cooperative schools and daycares, Women's and Men's centers, Single-Parenting groups. Without these supportive forms, and without changing the quality of our workplace relationships, family and personal relationships become the dumping ground for accumulated stress.

One important form is intentional households. Some attempt to support existing family life; others hold the quality of individual relationships as primary. At the Philadelphia Life Center the quality of life is of equal importance to the social change work that brings people together. In the Life Center households the emphasis is on working out the relationships that all families deal with: dirty dishes, jealousies, conflicts. The attempt is to use techniques and processes so that dealing with the real issues bonds people together, rather than separates them.

Around the country, estimates run as high as 100,000 group living situations. While some are stable over years, in most households turnover is an accepted fact: members depart when the group no longer meets their needs, and new members are recruited to replace them. Despite this turnover and the fact that some groups disband completely after a few years, an enduring community often centers in and around these households. Louie Durham, a member of a

Berkeley, California commune, gives three reasons for the existence of this community. First, a number of households have become "institutions" capable of persisting indefinitely. In the San Francisco Bay area, for example, communes founded in the early 70's thrive today, even though only two or three original members remain. Second, members who leave one commune often turn up in another. Since this process has now been underway for a number of years, extensive friendship networks exist of people who have lived together. Third, in cities such as San Francisco, Tucson, Boston, New Haven and Washington, commune members have formed organizations that maintain lists of households seeking new members, sponsor raps and workshops on how to live communally, hold potluck dinners. Membership in a communal household, therefore, confers membership in a large community.

Outside of intentional living situations, people have come together, often through church ties, to form extended family circles. These have worked particularly well in spread-out, suburban areas, with the Unitarians taking the lead. The context for relationships which is still provided for many Americans by fraternal orders, church groups and voluntary organizations are matched in this generation by food coops, single parent groups and thematic communities (gays, women, artists) within most urban areas.

Networks of friends who are relating sexually now, have in the past or might in the future be also part of the texture. Friendship and a support structure are more nurturing responses to the sexual revolution than swinging. Family Synergy, based in Los Angeles with members and chapters internationally, seeks to support and legitimize open relationships. No matter how "new age" our ideals, insecurity and jealousy are not unknown. Creating forms which respect both commitment and non-attachment; creating family; learning how to cherish and nurture relationships is not easy. The romantic myth haunts us, reinforced by the media, that there really is out there that one, perfect person who will fulfill all our needs.

As we grow older, the need for sustained intimacy becomes more urgent: there is a growing impatience with changes taking years to bear fruit. Sometimes it's only by looking at the confusion of relationships and family which exist for so many in the society-at-large, that we see the imperfect alternatives as not-so-bad-at-that.

Although few people who have experimented with new kinds of families or relationships claim to have discovered all the answers, much has been learned in the last ten years. Starting with almost no knowledge and proceeding by trial and error, members of communal households have developed successful ways to live together. People experimenting with open relationships have at least arrived at a clear understanding of the difficulties. The sustaining quality of families and communities is the many opportunities to work it through with the same people.

Although each situation is particular and special unto itself, there are many similarities of experience and expectation. A significant sub-culture in America has established the basis of meeting its long-term needs for family - and the households and communities are already established to provide the models and opportunities for many more Americans to explore the potential for caring, connected lives.

by Eric Raimy and Mikki Wenig
Eric is author of "Shared Houses, Shared Lives"
Mikki is an editor of "Communities,
a Journal of Cooperative Living"



Life Center



article by Rachel Bedard

It is the first day of school. Classes have ended. A woman in neat black pants, a flannel shirt and a button saying, "Better Active Today Than Radioactive Tomorrow" walks into the room.

Fai is the parent of a Life Center child. Every year she talks to her child's new teacher, encouraging a lesson on lifestyles. She explains how she and Julie live. She describes the cooperation and independent thinking she is teaching Julie at home. She is concerned that the teacher be aware of sex-role stereotyping the children might encounter in books they read. She also offers support to the teacher in thinking about conflicts that might arise in the class.

Fai has also worked with other parents in the school. Together they discuss problems that come up for their children in the classroom and on the playground. They apply pressure as a group to make sure the students and teacher are getting the resources they need for a decent education.

It gives the teacher benefit of ideas for empowering children, and the sense of not being alone in caring for their growth in a huge and impersonal institution. Fai hopes that eventually Julie will be able to teach Life Center processes to her classmates.

The Life Center was established in 1971 by twenty social change activists, who moved into several houses in West Philadelphia. After eight years, the population remains steady at 120, evenly divided between men and women, including about twenty children. Many of the roots of the Life Center are in Quaker activism, a vision of social justice through non-violent change. The purpose of the Life Center was to create a community where the personal and political support each other.

The twenty houses in which members live cooperatively are in a mixed ethnic area. The houses are within a six square block radius. Though people come and go, about 40% of the residents are long-term, and eight of the original members continue. The Average age is 30, with the range from 2½ to 60 plus.

LOOKING FOR A HOME

What sort of people come to the Life Center? All sorts, really. Young and old, single, married, gay and straight. People of all religious, class and racial backgrounds. People from other countries. What makes us similar is that we all feel there is something wrong with society as it's now structured. Some think they know how things ought to be. Others, when they come here, have only a vague sense of problems,

and no idea of how to affect change. All of us are people not solely interested in material gain. We want a life where we don't have to rely on privilege or competition to get education, skills and meaningful employment.

All of us are looking for a home. We may not want children of our own, but rather to be aunts and uncles to others' children. We want a warm, family atmosphere with people who share our values and viewpoints. Some of us want to share the joys and labor of raising our own children.

FAMILY

Deciding to be a family is not the same as being one. The clear attractions and pure chance which might place a group of people in one of the twenty houses works itself out over time.

In one Life Center house there are five adults and two children. They operate on a system of income sharing. Each adult works twenty hours a week and puts all earnings into the common kitty. All contribute equally of their time, though some may earn a much higher wage. Out of the kitty they divide the money:



first, for household expenses, then for each person's weekly allowance, then for education and other allotments. The large "education" budget is broadly defined, including, for instance, going to the opera together.

This group makes decisions about their lives as a family, so house meetings tend to be lengthy. But if they ask more of each other, they are also willing

Rachel Bedard has been through enough changes in her years at the Life Center to speak with both legitimacy and compassion.

to give more. For example, if someone is overwhelmed with office work, they all go and help out.

In a more dramatic situation, they took action as a house when one of their members needed public funding for her child to go to a special school. Every day for several months, one or more of them would go to the government offices and help push through the bureaucratic details preventing Mark from getting funding. When they were refused admission at some places, they sat in, or handed out leaflets outside the door. Finally, they received the assistance which the government promises children with special learning disabilities.

They have instituted the idea of an "at home person," a role filled by each of the adults in turn. This person stays home to answer the phone, greet visitors, cook the evening meal, do cleanup, handle crises, etc. Because they all take parenting seriously, the "at home person" will respond if a child calls, "Mom." The "mom" that day might be female or male, the biological parent or not.

This cohesive group is made up of single adults. They are typical of many people who come to the Life Center in wanting a sense of family without being bound by stereotypical roles. They have chosen to make a commitment to others, and let themselves be cared for, too.

Obviously this commitment does not come quickly or easily. So there are two categories of people who live in their house: full community members and guests. Guests, who are often participants in training programs (run by the Movement for a New Society, which most Life Center people are members of) may stay with them for a considerable time, but it is understood that their commitment to the household is temporary. For the full members it's quite different. They go through a series of clearness meetings to join on a permanent basis. At each session, both the vision of the growing family and the individual dynamics within the group are examined. If they seem compatible, then the person is "cleared" into the community. If there are unresolvable antagonisms with the person, that person is not cleared. The purpose of the several clearness meetings is to give every opportunity for recognizing harmful dynamics and working them out to a clear decision. To choose such a family is surely a very intentional step.

Families like this have been initiated, but are far from tested. Birth and childhood, aging and death are processes to be shared, in the process building trust over generations. The most we can say is that we are running from neither issues nor love.

RELATIONSHIPS

Beyond the sense of family and the slow build of traditions, our houses are made of individual relationships. While each house can set some style or bound-

aries on the degree of intimacy in it, the pressures of our lives, both internal and external, can blow those apart.

That happens. People fall in love - and out - just like anywhere else. Old roles, having to do with our childhoods, suddenly get played out as adults. People and opportunities outside the Life Center take our concentration away. But we're not helpless.

Most of the people in the Life Center have been introduced to a system of peer counseling (taking turns counseling each other, rather than seeking "professional" counseling). Re-evaluation Counseling (RC) assumes people often react to situations in ways reflecting past experiences. Therefore, they may not be thinking clearly in the present due to some past hurt. By "discharging" (letting them out) these hurts through laughter, tears, pounding a pillow or yawning, a person is free to view a situation more freshly and react less defensively.

R.C. has been a powerful tool for the Life Center, and there is support in the community for people who need time to deal with their feelings. There is also ample opportunity to have a third person help conflicting individuals counsel on their feelings. We expect in this way to share our difficulties, and help shatter the myth that we have to go it alone.

Stop for a moment and think of all of us sharing some common vision, and then choosing to share our differences within these new families: real people, engaging the passion and humor of our lives.

When Chris, a nine-year old, comes home from school, she brings all the contradictions of living in two different worlds: "Why can't we have a color TV like everyone else?" So do you lay down the rap on simple living once again, or stop, as a family, and reassess what the truth is for now?

Peter and Jill are the two stable members of a house which has been going for three years. Although they aren't lovers, when Leslie moved in and immediately became deeply involved with Peter, Jill felt threatened. That personal tension became a household issue, which has only lessened with Jill's opening up a new relationship of her own.

Heather's recently widowed mother wants to recuperate in the guest room. Her politics are somewhere between Anita Bryant and Calvin Coolidge. On her two previous visits, she redesigned the menu to suit an all-sugar diet, and put out the cat (to which she's allergic) in a snowstorm. "But she needs me," wails Heather. "If we're any kind of family, we'll find room."

When Mark arrived at the Life Center, the house thought it was lucky to snap him up. He was warm, funny, hard-working. After six months, his casual sexuality has upset everyone, all the hard work means he's hardly around, and the jokes are running thin.

Counseling, clearness and compassion can't solve all problems once and for all. Problems keep coming up. Are family life and relationships nothing more than the constant struggling through of problems? Is the "payoff" the moments of peace when we look around the dinner table at those we're growing up with together? Is there anything new about our families, except that in a time of increasing breakdown and isolation, they help sustain us?

COMMUNITY

At the Life Center we're attempting by our own free choice and commitment to answer deep human needs. Perhaps the level on which we've been most successful is of building a community which supports our social values, as well as our family and personal relationships.

If the non-traditional relationships we're developing require change, they also need stability. The larger form of the Life Center gives a physical and psychological reality to our ideals. It is the net under the occasional high-wire act of our individual lives. In the larger framework of the community, we can live with one group or another, in "communities of two" or alone, and still connect with the whole.

Whether we can ever live up to the standard of "living the revolution now," the motto aptly gives a sense of how differently we understand our lives.

The Life Center operates on a balance of interdependence. Each person is personally responsible, both financially and emotionally. However, unlike much of American reality (particularly urban) there are whole systems within the community which encourage people not to isolate themselves. There are groups like Wonderful Older Women (WOW!) which give support to each other and do consciousness-raising within and outside the community. There are ad hoc groups that respond to crises in the community, such as the need for money, lawyers or communicating support for people politically jailed. There are clearness committees which a person can organize to help think through a difficult decision. And there are always people willing to sit in on a conflict resolution session in a house or a collective where people are having disagreements.

To every new person, the Life Center appears to be a settled institution. Yet it is always changing. It has had growth spurts on one issue after another. These changes seem to happen in waves - to new people they might be invisible. New people are usually assimilating the unusual values of the Life Center which don't change: our sharing of houses and utilities and luxuries; our concern for the growth of the whole person and for all our growth as leaders; our commitment to developing ways for people to gain more control over their lives and resources.





WAVES OF GROWTH

The Life Center has growth spurts on issues affecting the community as a whole. This often happens because people, disgruntled with the community for some reason, share that feeling aloud, and discover they are not alone. They form an identity group around their complaint. When they have clarified the problem that exists, they bring it to the community as a whole for action.

The first issue which ran through the Life Center in that way was lifestyle. "Simple living" became a guideline for running the community. Our vision is of a United States living within its own means; without exploiting other countries for food, fuel, and other resources. Our chiefly vegetarian diets, home-made breads, sharing of cars and stereos are seen as our personal statement about this vision.

If there was close to unanimity on simple living, though disagreements on fine-points of practice (do you draw the line at what you bring with you, or new purchases?) a more difficult crisis developed from the observations of a feminist collective. They pointed out that though we said we wanted equality, when it came down to it, the women were in the office typing and our Speaker's Bureau was composed almost completely of men. The pressure caused substantial changes. Women joined the ranks of speakers: men took over some of the support functions necessary to any organization.

Sharing skills and breaking down roles was also carried into the home. In my first communal house, each of us was responsible for a different chore each month, plus a night to do cooking and kitchen cleanup. The quality of our work varied widely. Everyone did their job, yet some places looked distinctly uncleaned. The women of the house, after cooking would scour the sink, wipe under the dish drainer, put the dishes away and sweep the crumbs. This was automatic for us, but not for the men. So we listed each job and what it entailed. After the list was up, kitchen cleanliness increased noticeably.

The tensions of our first encounters with our "old-society" selves healed. The presence of feminism is still a strong factor in why many women choose to come here.

That first sexism crisis helped us understand that political changes, no matter how strongly we embrace them intellectually, do not happen overnight. It takes time and caring to transcend rigid patterns. It was also a lesson that to survive, we need to develop a sense of humor about ourselves. If we're to live in a way which sustains us for the long haul, we need tolerance and respect for our ability to change. So when difficult issues arise, we listen, assimilate information, develop new structural patterns which support personal change, then give it time to see some

results. Perhaps we might even take on a small rest before taking on the next challenge.

Recently, we've been dealing with lack of stability and support which our children seem to feel from us. The problem seems to stem from transiency within the community, and the peripheral involvement of children in events that draw adults together: meetings, forums, actions...

Stability may not be the supreme virtue, but it deserves some respect. We may have chosen "change" as a theme, but kids reacting to that choice may simply see it as chaos. Do we really want our children to take as the learning that long-term, moral politics means short-term transiency? That it's only the biological parents who you can finally count on to "be there" in the press of our "business?" Raising the issues changes our awareness. If looking at ourselves through our children's eyes is painful, then we move to remedy the hurt.

Probably no political commitment, religious affiliation or social contact could have kept the community together through its many evolutions without the aid of a process for dealing with feelings. Here, as anywhere, there are personalities which seem to clash from the start; people who misunderstand each other, are hurt and withdraw. It would have been easy at several points for the community to align itself behind two strong, clashing personalities and dissolve into infighting. It's our commitment to the community as a whole which leads us to effective process.

Beyond clearness meetings and peer counseling, we generally try and look for the positive. For example, by sharing good news and exciting events in our lives, we try and tune in to each other. If we are trying to work out a difficulty within a group, or with an individual, we counter the adversary feelings by beginning with what we like and admire about them (oh, come on, there's always something). After all, we are this relative handful of people who've chosen to be together because of our similarities, not our differences. These are people we've worked beside and lived with. Recalling that, we then go on to state the problem as clearly as we can. We check to be sure the other person has understood us, and that we've heard their point of view, too.

MAKING A SAFE HOME

The political commitment of the Life Center expresses itself in many ways, but at least one directly affects us as individuals and families. We chose to locate the Life Center in a city area which was deteriorating and had a high crime rate.

Retreating to some kind of defensive isolation was not an option we would choose. The houses we bought and fixed up were within easy reach of each other. So we reached across the streets and began to build a basis of trust within the neighbor-



hood.

Life Center people canvassed the block and set up meetings at their houses. Time was spent just getting acquainted with other block residents. Eventually block problems were raised. Life Center people acted as facilitators of these meetings, not dominating them, rather helping to clarify the group's direction and formulating proposals as ideas arose.

The main problem, not surprisingly, was street safety. The whole area adopted the idea of street walks. During high crime hours, pairs of people patrolled small sections of the neighborhood providing both a watchful and friendly presence on the streets. Several times walkers have intercepted and prevented violence. The crime rate decreased dramatically. What was considered a few years ago to be one of the more dangerous neighborhoods is now one of the safest in the city...and without the aid of more police.

The safety we are trying to develop is not just an absence of violence. It's also the presence of support

for people's needs. On one block where there are a few Life Center houses, the whole block celebrates the birth of a child. People volunteer to help older people with shopping by taking them along on their trips to the store. On several blocks, we have summer street fairs.

MOVING OUT

Of the twenty-odd people who founded the Life Center in 1971, only about a third are still here. The rest have moved on to other parts of the city, to other cities, or the country. But this doesn't mean failure to us. On the contrary, the Life Center was set up both as a living community and as a training center which would prepare people to go out and set up other "life centers." In the last eight years, thousands have experienced our brand of skillsharing, both here and in schools, hospitals, neighborhoods, prisons...

The problem remains, however, of maintaining the community, organizing the programs, raising the children, and making a good life for ourselves. A core group of long-term Life Center residents formed about two years ago. Realizing that the community was too large for everyone to be in touch with everybody else, it seemed crucial for the stable members to have an identity, to share hopes and fears, to think pragmatically about community life. They are working in three major areas: personal needs of the core group members, organization of Life Center programs, and housing.

We are sinking deeper roots and making wider contacts every year. Our children think of the Life Center as home, and the place where their friends are. Most importantly, the empowerment skills we share with others through the Movement for a New Society reflect on us as well. We trust each other. We support each other's growth as we've overcome hurdles and faced challenges from the outside. More and more people are interested in joining with us - for a weekend, two months, a year. Some of these people will stay. Some of us will go. But the Life Center exists, and it will surely go on.





Resources

family life & relationships

Access

These groups have an overall picture to share

A model of extended family groupings:

Life Center
4722 Baltimore Avenue
Philadelphia, Pennsylvania 19143
(215) 724-1464

A group of people working toward extended family support:

Family Synergy
P.O. Box 2668
Culver City, California 90230
(213) 379-5355

A publication which has excellent articles on interpersonal relationships:

Issues in Radical Therapy
P.O. Box 5039
Berkeley, California 94705
(415) 626-3493

Support Groups

Earthquakers
2014 Mission Blvd.
Santa Rosa, California 95405

Earthquakers is a caring and sharing group of 35 members (mostly couples) ranging in age from 30 to 70. We have no fixed geographic location, meeting bi-monthly in homes and communities around San Francisco Bay. Our purpose is to be a mutual support group for each other, and to aid other communities. We accept differing philosophies, function in a democratic manner, and use Quaker practices. Members donate a portion of their incomes for the group's support, which runs from \$1,000 to \$5,000 annually. Our activities include potlucks, meetings, silences, workdays, outreach, charitable work and contributions.

Cape Foulweather Religious Community
P.O. Box 77
Otter Rock, Oregon 97369

Established in 1975, ours is an informal support group which is aimed at developing community structures within the larger, Lincoln County, Oregon space. We meet bi-weekly for brunch, discussion, meditation, etc. Individuals contact each other between times.

Alternative Life-Style Groups
175 West 12 St. #19A
New York, N.Y. 10011
Established 1974

Alternative Life-Style Groups are support groups for people who have changed or are changing from the traditional ways of relating that we

learned as children. We favor any form of self-chosen relationship, from living alone to group marriage.

Family Synergy
P.O. Box 2668
Culver City, California 90230

Family Synergy is based on the premise that people can live fuller and more rewarding lives by belonging to "family" groups larger than the nuclear family. We support the expanded family in all forms, but most particularly, open committed relationships, group marriage and communal living.

We are not a commune or single family, but a group of individuals living the total spectrum of family life-styles. All that is required of people to join is an interest in what we're about, and a willingness to let

others live the lifestyle of their choice.

ACT II Communities
9803 Roosevelt Blvd.,
Philadelphia, Pa. 19114
(215) OR7-7901

ACT II Communities is a non-profit corporation organized to educate adults about productive and fulfilling alternative life-styles; to develop models for community; to sponsor/conduct seminars and workshops about mid-life; and to support and encourage groups and activities that further these goals. As such, Act II is not a group

planning to live together in community. Rather it is an umbrella group which will encourage and assist intentional residential groups as one of its purposes.

Confederation of Nonmonogamous Communities
P.O. Box 5531
San Francisco, California 94101
(415) 566-6502

The Confederation of Nonmonogamous Communities is a referral network of nonmonogamous communities in various parts of the United States.

Some of the communities practice polyfidelity (multiple adult relationships where commitment precedes sexual intimacy and where all sexual relationships occur within the communal family). Others practice polyintimacy, where sex is not necessarily accompanied by commitment or fidelity to the communal family.

Groups within the Confederation include Kerista Village, U-Lab 2, Stewardship, U-Lab 3, Cooperative Communities, Hedera, Crabapple, Community for Emotional Self-Development, Scrub Oak Farm, and Walkabout.

Publications

Mothering Publications, Inc.
P.O. Box 3046
Albuquerque, New Mexico 87103
(505) 897-2763
Established 1976

Mothering is a publication directed toward families seeking alternative advice concerning natural child birth, family health, pregnancy, midwifery, breast feeding, alternative education, and the various stages of childhood development. Important information to any child-care person, like the hows and whys of homemade baby food, and how to recognize poisonous plants, are presented along with child-focused experience-sharing articles by mothers.

It provides a source of support to women in alternative cultures who have chosen to be mothers. Subscriptions are \$8/year/4 volumes.

Ourselves and Our Children
The Boston Women's Health
Book Collective
P.O. Box 192
West Somerville, Mass. 02144
(617) 924-0271

Ourselves and Our Children is a book written by the authors of **Our Bodies, Ourselves** and provides the same kind of careful examination and quality writing found in that book.

Ourselves and Our Children is a book about the lives and the needs of parents. "Enriched by the voices of mothers and fathers, **Ourselves and Our Children**, carefully and compassionately explores these issues: deciding about parenthood, stages of parenthood, shared parenthood between mothers and fathers and for single people, families, society's impact on parents and what parents are doing to work for change.

Father Journal: Five Years of Awakening to Fatherhood
by David Steinberg
Times Change Press
Albion, California 95410

Father Journal is the chronicle of a man learning to parent, often as the fulltime homemaker during the five years the book covers. The book gives the author's insights into life

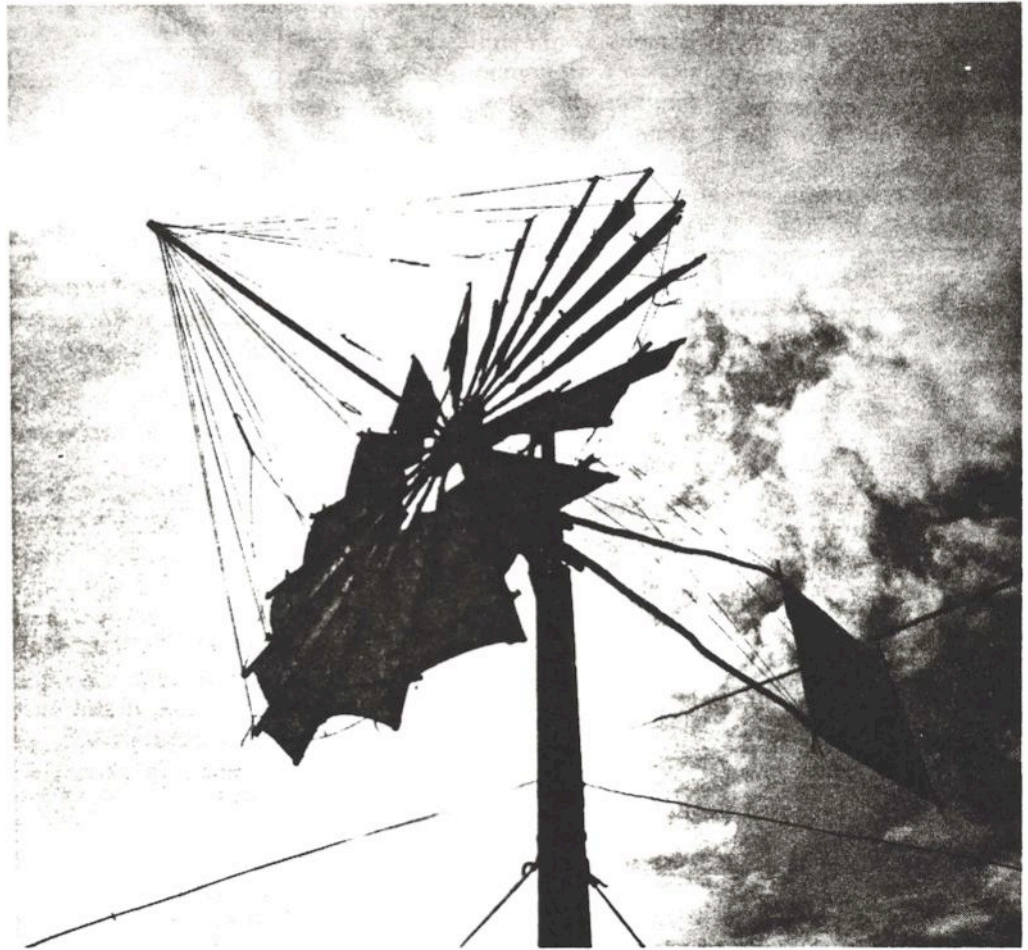
with an infant child and the changes and fears it brings.

Shared Houses, Shared Lives: The New Extended Families
Eric Raimy
J.P. Tarcher, Inc.
distributed by St. Martin's Press
1979

Group Marriage: A Study of Contemporary Multilateral Marriage
Larry and Joan Constantine
Collier MacMillan International,
Inc.
1947

Beyond Marriage and the Nuclear Family
Robert Thamm
Canfield Press, San Francisco
1975

Beyond Monogamy: Recent Studies of Sexual Alternatives in Marriage
Lynn Smith and James Smith
The Johns Hopkins University Press
Baltimore
1974



Energy & Environment



overview

"Every era has had its frontiers of new worlds to conquer, and each has consumed a lot in the conquering. The hunger for tall, straight trees for masts, land to farm and whale oil for lamps drains resources and taxes the capacity of natural systems to maintain themselves and take care of us at the same time...In a period when there are excess, unclaimed amounts of energy available from the sun, soil, water and nutrients in the system, the ones who can capture that energy most quickly win out. But when energy sources are limited, survival goes to those who are most able to adapt to changing conditions. The definition of efficiency alters and the emphasis changes from quantity to quality."

-Lane de Moll and Gigi Coe, Stepping Stones

"Appropriate technology reminds us that before we choose our tools and techniques, we must choose our dreams and values. For some technologies serve them, while others make them unobtainable."

-Tom Bender, Rainbook

Appropriate technology is not the end, it is the means. There are other names for it - soft tech, soft paths, alternative technology, intermediate technology, conserver society. It's designing at its best: looking at a problem, defining and articulating it in such a gentle, complete and sensitive way that the clear, simple solution emerges. Size, simplicity, sustainability, are essential components of the concept. Size appropriate to the task, that promotes meaningful work, is decentralized, locally derived, life enhancing, that uses renewable resources.

Every technology is often considered to be related exclusively to sources of energy. Energy is an important aspect, but definitely not the only part. The energy issue was, however, catalytic in bringing about greater public awareness of existing sources of energy - finiteness of those sources, and how their use and derivation affects our lives. Energy in the U.S. and resultantly in the entire world has become a focal point in the past decade. Our overly-indulgent lifestyles and excessive, wasteful, fast-and-big-is-better mode of approaching everything from transportation to food to housing to health care came to a growing awareness that the party is over. An era of extravagance ends, a new era begins. More and more people are choosing lifestyles that incorporate the values and scale of appropriate technology in response to that awareness.

Energy and the profit thereof is a vital part of this picture. It takes some form of energy to do everything. The form of energy we choose is a political choice.

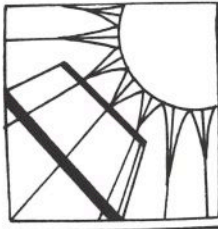
We have seen the corporations and individuals who capitalize on high energy consumption and high technology encourage waste and planned obsolescence, creating the "American Way." Government subsidizes big business via the National Science Foundation, NASA, ERDA, etc. indirectly, not to mention tax benefits and other direct subsidies. High tech, energy and information are the nation's largest businesses. So appropriate technology advocates, too, are faced with dealing with politics and legislation as an important strategy for the implementation of appropriate technology. Coalitions are forming around our survival needs: food, shelter, energy, transportation, health care. People are taking steps to use appropriate tools, create change and bring our dreams into reality.

by Linda Soweto

Linda has been active with

"Rain: Journal of Appropriate Technology"





New Alchemy

article by **Christina Hawley**

The New Alchemy Institute is a small research group located on Cape Cod. A curious mix of structures now dot the landscape of what was once a 14 acre dairy farm: domes, greenhouses, translucent fish tanks, arks, windmills.

The Institute began in the late 60's when a group of people from various disciplines, mostly biologists, began to explore the possibility of redesigning and restructuring the vital support elements of communities. We tried to rethink the methods by which people get food, energy and shelter. The challenge was to create systems for community use which rely almost exclusively upon renewable energy sources, particularly the wind and sun. These systems would be based on biologically adaptive methods, linked to social and human concerns, and widely applicable in the many regions of the world.

THE ALCHIES EVOLVE

Since 1972, when we first rented the farm in Hatchville, Massachusetts, our group has grown to 18. People have joined us with knowledge in agriculture, computer analysis, physics, law, organizing, and water chemistry. We feel that the exchange between people of diverse backgrounds and knowledge has brought us closer to a wholistic approach, and to providing viable answers to energy and food shortages.

Many visitors are surprised to find that we don't all live together at the farm, but very early in our history we decided not to live communally. The intent has not been self-sufficiency for ourselves, but rather to create systems that would help other families, groups and communities to become more self-sufficient. Although at times individuals have lived on the farm, we now all live within the surrounding community. During the day we all join together for our chores and return to our respective homes for supper, very often to come together again later in the evening. Many of us have strong ties with the larger community. While the research at the farm has been by far our prime commitment, we all make time to participate in other activities such as theater, dance and direct political action. This has been very important to us. Nancy dances modern and toe, and is now also beginning to teach; Hilde plays and teaches violin; Kathi is a seamstress who teaches us embroidery techniques; Conn

We chose New Alchemy for this section because they seemed the most exciting mix of community, appropriate technology and integrity. Christina Hawley is a scientist, mother and writer.

plays baseball with a local team; Ron participates in productions of the local theater company as an actor and director; Gary is co-founder of the Cape Cod Environmental Coalition.

From the beginning we have strived to be an egalitarian and non-hierarchical organization. All of the decisions within the New Alchemy group are made by consensus agreement at our weekly meeting each Wednesday morning. We all receive equal pay - carpenter, farmer, typist, gardener, organizer, fix-it person, computer analyst, biologist, physicist, book-keeper and editor all receive the same base pay plus a set amount for each dependent - young or old. We all work a minimum of 40 hours a week, most times more. At best, it becomes difficult to distinguish work from play.

There is an equal number of men and women among us. We try to share our common chores equally, rotating an "ogre" weekly to oversee the cleaning of the house, barn and office space, the mowing of the grass, trips to the dump and one hundred and one odd jobs that need taking care of on a weekly basis. Between May and October this means preparing for the 100-200 visitors we receive every Saturday.

Between us we have 13 offspring varying in age from 1 to 16. Their presence on the farm has been one of the most important influences in establishing the life style and direction of our work. New Alchemy is a place where young people are encouraged to participate if they want, and are treated as equals. We consider it as important to provide a place for a child to work/play as for an older person. The young people have helped construct the greenhouses, count worms for the vermiculture experiment, plant, harvest and weigh produce from the gardens. We record data, help conduct experiments, work and play together.

Young people have been excluded almost entirely by industrial society from their basic life support systems. In many places they are not allowed by law to work for pay until the age of 16. Here there is always food and the children know where it comes from: they worked to nurture its growth.

By this time in the history of our small group we are a family of people who have come together to work toward a common goal. As sisters, brothers and cousins we have experienced together the highs and lows of success and failure, warm friendships and family feuds. We are not all the same. We have our disagreements and misunderstandings as we slowly make transitions. But our common endeavors and the fact that we are all in the struggle together bond us. Wine and music help too!

GUIDELINES FOR RESEARCH INTO SMALL-SCALE TECHNOLOGIES

Over the years we have adopted a number of scientific guidelines which incorporate political, economic and ecological principles.

First, we conduct research on a micro level, at the lowest functional unit of society: the individual or small group. The larger units of organization can only be as strong as the smaller elements of which they consist. The micocosm represents a tiny image of the larger world of which it is a part. This perspective, characteristic of alchemical philosophy in several ancient cultures, inspired our name.

Second, we emphasize food producing and energy systems which require small amounts of capital so that they can be used by low income people. This also makes our work useful to poor countries.

Third, we emphasize participatory solutions, which are readily accessible and involve large segments of society. As the petroleum era wanes, much of the population will probably have to return to culturing most of their own foods. Therefore, we have researched family-level methods of food culture which are ecological and relatively inexpensive. Small-scale farming can require only part-time tending and should be suitable for siting in small spaces such as suburban backyards. Further, the food-raising ecosystems we are designing can be tended by large numbers of people without special training.

Fourth, we have explored bioregional research to determine and utilize indigenous environmental, climatic and biotic elements. This research will help us

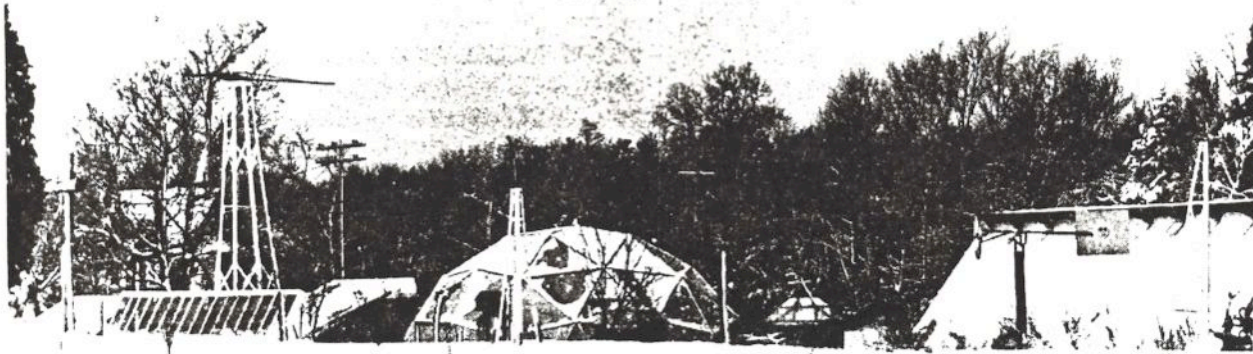
develop adaptive energy, food, transport and shelter strategies on a regional level. Towards this end the Institute has established small centers or projects in several countries and climates. In the best of all possible worlds, a balance between the regional and global should exist. Each bioregion should be treated as being physically and culturally unique, the outgrowth of an interplay among society, climate, environment and resources.

Fifth, we try to incorporate renewable energy sources and durable material in our designs in lieu of finite substances and short-lived materials. Conserver societies must be founded upon such shifts in energy production and use of materials.

EXPERIMENTAL SYSTEMS for COMMUNITY USE

1. Backyard Fish Farm - Greenhouse

A 50 foot by 50 foot geodesic dome covers a 5000 gallon pond, and an agricultural area which duplicates a semi-tropical aquatic and terrestrial environment. The dome is covered by translucent fiberglass which maintains and regulates year-round growing conditions for fishes, vegetables and some fruits and grains. The aquaculture component is important for climate control, as the large volume of water stores heat for cold and sunless periods. Within the ponds, dense blooms of algae are cultured, providing the feed for herbivorous fishes. The pond water, enriched by fish wastes, irrigates the crops at the perimeter. Fish production has reached a net gain of 66 pounds over a six month period. Feeding costs averaged 18 cents per pound.



2. Family-Size Greenhouse

A passive solar greenhouse that incorporates both a fish pond and gardens. The 375 square-foot structure produces heat, fish and vegetables year-round with no fossil fuel backup. Its design and low cost make it well suited for retrofitting into the south face of conventional houses.

3. The Cape Cod Ark

The Cape Cod Ark is a solar structure which encloses 1950 square feet. It is designed to grow year-round food for both community consumption and small-scale marketing. Built in 1976 to explore the micro-economic basis of the bioshelter concept, it is our first attempt to design and build a commercial-size growing structure incorporating the principles described earlier. Further biological and bioengineering research will include the evaluation of crops most suitable to conditions with the structure, development of biological controls for pests and disease, and internal climate regulation. Current experiments include an economic analysis of the building's market potential for fish and produce. A two-month trial in 1978 showed tomato production of eight pounds per square foot. We hope that such arks eventually will furnish an important alternative to food scarcities when cheap fuels wane, but enormous efforts will be required to realize their potential. We feel an obligation to design the arks to be widely useful throughout society.

4. The Prince Edward Island Ark

The Canadian ark, a complete system for living, research and food production, is autonomous and self-contained. It uses the sun and wind to create housing and growing climates under the rigorous climatic conditions of Prince Edward Island in the Gulf of St. Lawrence. It was opened in the fall of 1976 and was our first attempt to test the feasibility of a self-sustaining habitat. The structure utilizes its own wastes, and provides food and even commercial crops for its inhabitants. The P.E.I. ark encloses 6900

square feet, which includes a three-bedroom residence, a family greenhouse, a commercial greenhouse, thirty solar algae ponds, a laboratory, a workshop, and a barn. Space heating is provided through passive solar configurations, active solar collectors, wood stoves and electricity. Hot water comes from a solar/electric/wood hybrid system. The multi-use bioshelter is owned and operated by the Canadian government.

The P.E.I. ark has functioned primarily as a research station and environmental education center. The building has a prominent reputation throughout Canada, and thousands of people visit it each year. Commercial experiments are now underway which test the ark's potential as a tree nursery and trout farm.

5. Solar Algae Ponds

The solar ponds represent a new approach to warm water fish culture. A small body of water contained within a freestanding fiberglass cylinder provides a way to utilize living systems to simultaneously serve a number of critical functions in an integrated way. In designing the ponds, the emphasis was to combine biological entities with an appropriate technology to serve roles presently played by machines and fuels. The solar ponds represent an effort to create suitable climates in living and food-growing bioshelters which at the same time perform as an aquaculture ecosystem. Inside the ponds, the energy from the sun is transformed by the algae into heat and plant growth. The covered solar pond, 5-feet high by 5-feet in diameter, heats rapidly when the sun shines brightly. During the warmer months, partial shading and venting is required even when the ponds are outside. When they are placed inside our bioshelters, one 650 gallon cylinder will absorb and then release the equivalent of at least \$19 worth of oil (at 60¢ per gallon) over a 150-day heating season.

OTHER RELATED STUDIES

The Institute is conducting a number of other studies and projects, including the culture of worms as supplemental fish feeds; diet studies on fishes; the evaluation of plants and animals from around the world for use in bioshelter food chains; tree crops; and food drying and preserving. Efforts are under way to learn more about biological methods for increasing soil fertility and managing crops. Most of our studies are interrelated and reflect a desire to find more apt methods of managing living resources on a small scale. Central to our efforts is the testing of crop varieties for insect resistance and suitability to various climates. We are building a program to select, evaluate and develop tree crops which are well adapted to the Northeast. Superior fruit, nut forage, and timber trees are being propagated for human food, livestock feeds, and windbreak functions. The ultimate design



goal is to create an agricultural forestry which approaches the biological productivity of a natural forest but whose products are of special value to humans.

FUTURE COMMUNITIES

Radical changes must occur in the way people relate to energy, food and shelter if we are to create safe communities with a higher degree of self-sufficiency.

Once, Dr. Margaret Mead was touring Cate Farm, a project similar to New Alchemy, with one of our members, John Todd. As she looked over the fish tanks, domes, solar greenhouse and gardens, she said, "All of this is well and good but it means nothing at all until we get rid of nuclear power"

Thinking about the near catastrophe at 3 Mile Island is a reminder. Unless we reduce high-tech energy dependence, the choices will remain between dwindling natural resources or increasing opportunities for unnatural disasters. Whether it's radiation hazards, government controls or high interest rates, the option of personal/collective withdrawal from a society with which we are interdependent is limited.

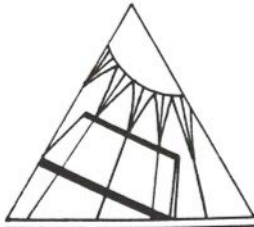
Stopping the use of nuclear power and supporting nuclear disarmament is part of working toward a society which is participatory, decentralized and which links together energy, food production and transportation. We must do it together as feminists, ecologists, environmentalists, democrats, and anarchists; farmers, lawyers, laborers, and engineers. In the words of the poet Lawrence Ferlinghetti in his Populist Manifesto,

*The hour of coming is over,
the time of keening come,
a time for keening & rejoicing
over the coming end
of industrial civilization
which is bad for earth & Man.
Time now to face outward
in the full lotus position
with eyes wide open,
Time now to open your mouths with a new
open speech,
time now to communicate with all sentient beings*

NETWORKING AT NEW ALCHEMY

Currently we have nearly 2500 members, one-fifth of whom live outside the United States. All of our financial support has come from private foundations and from our membership program. Some months between grants, membership donations have been our only source of income. In return for their support, we keep our members informed through the annual "Journal of the New Alchemists," a book-length report describing our projects and activities, and the quarterly Newsletter. We would like to broaden our membership network during the next year to include some 5,000 people. We invite you to join us. For more information write Christina Rawley, The New Alchemists, P.O. Box 47, Woods Hole, MA 02543





Resources

energy & environment

Access

These groups have an overall picture to share

For education, information, and assistance with appropriate technology projects:

National Center for Appropriate Technology

3040 Continental Drive
(P.O. Box 3838)
Butte, Montana 59701
(406) 723-6533

For comprehensive information on solar energy:

National Solar Heating and Cooling Information Center
Rockville, Maryland 20850
Toll free no. (800) 523-2929

For information on protecting and preserving the land through community land trusts:

National Community Land Trust Center
639 Mass. Avenue
Cambridge, Massachusetts 02139

For information on environmental lobby efforts:

Sierra Club
530 Bush Street
San Francisco, California 94108
(415) 981-8634

For the best comprehensive picture of what's happening in all areas of appropriate technology:

Rainbook
c/o Rain
2270-B NW Irving
Portland, Oregon
(503) 227-5110

National Groups

National Center for Appropriate Technology

3040 Continental Drive
(P.O. Box 3838)
Butte, Montana 59701
(406) 723-6533

Funded by the federal Community Services Administration, the National Center for Appropriate Technology works with Community Action Programs and other groups to enhance the local self-reliance of low-income people through the use of appropriate technology: for example, using solar energy and weatherizing homes, or building food-producing solar greenhouses and establishing food cooperatives. The Center promotes appropriate technology through information, outreach, technical research, training materials, resource biblio-

ographies, policy briefs, and funding activities (its small grants programs have awarded over \$1.5 million to more than 150 projects throughout the country). Single copies of most publications can be obtained free by writing to us. Topics range from insulation standards and passive solar energy to heating with wood to the role of women in appropriate technology.

Institute for Local Self-Reliance

1717 18th St., NW
Washington, D.C. 20009
(202) 232-4108
Established 1974

The Institute for Local Self-Reliance was established to provide technical assistance to urban dwellers working toward community-based and

community-controlled development. Our goal is to demonstrate that residents of urban areas can become self-reliant by recycling wealth within neighborhood or municipal borders, by using new technologies for locally based production, and by encouraging citizen participation.

Institute staff have provided technical assistance to community-based organizations in the areas of energy, urban agriculture, and waste utilization. We publish a bi-monthly magazine, **Self Reliance**, and have also published over thirty original works in the fields of urban agriculture, finance, neighborhood development, planning, waste utilization, energy, agriculture, and sourcebooks. As well, Institute staff have prepared slide shows and made numerous public presenta-



tions. For more information, please send us a stamped, self-addressed envelope.

Citizens' Energy Project
1413 K St., NW, 8th floor
Washington, D.C. 20005
(202) 783-0452
Established 1974

The Citizen's Energy Project is a non-profit, tax-exempt research and advocacy group working in the areas of alternative energy, i.e., solar development, opposition to nuclear power, and community-based energy and appropriate technologies. CEP has published over 100 books and pamphlets during the past five years, and conducts a

number of projects designed to assist community groups and individuals to influence local energy policy-making.

Institute for Ecological Policies
9208 Christopher St.
Fairfax, Virginia 22031
(703) 273-9469

The Institute for Ecological Policies is publishing **People and Energy** magazine, coordinating the national People's Energy Plan, and writing issue papers and legislation with the newly-emerging political philosophy of the 1980s. The Institute explores ecologically sound, practical alternatives to existent destructive policies.

Solar Energy Institute of America
P.O. Box 6068
Washington, D.C. 20005

The Solar Energy Institute of America is dedicated to all who are making economical solar systems a reality. We recognize that diverse approaches are necessary, and strive to coordinate and inform.

The Institute maintains a library and files of data from governmental and private sources. Contacts for additional information are included. The Institute's programs included a public telephone information line, Solar Life newsletter, a Survey of Solar Products and Services, book distribution, slide-show presentations, films, seminars and exhibits.

Design & Demonstration Groups

Farallones Institute
The Rural Center
15290 Coleman Valley Rd.
Occidental, Ca. 95465
(707) 874-3060

The Rural Center is, primarily, an educational community. It provides the context not only for practical training, but also for a re-examination of the issues surrounding technology and culture.

Located on an 80-acre ranch in Sonoma County, the collective work of staff, apprentices, and workshop participants has enabled us to build a village which now includes seven solar cabins, solar greenhouses, several commercial and owner-built composting toilets, greywater recycling systems, and more. We have a reference library with several hundred selected titles. In addition, we have three acres of intensively planted vegetable and flower gardens which provide us with fresh organic produce.

Each year, the Rural Center provides the opportunity for a few selected individuals to remain at the site for up to a year as resident

apprentices. Residential hands-on programs from one week to three months, as well as weekend workshops, are offered through the year.

The Rural Center is open every Saturday afternoon from 1 p.m. for public tours of our facility. Groups are welcome by pre-arrangement. There is a \$1 charge.

Farallones Institute
Integral Urban House
1516 5th Street
Berkeley, California 94710
(415) 525-1150
Established 1974

The Integral Urban House is an active demonstration of what people can do to improve both the quality of the urban environment and their own lives. Public classes are held on a regular basis in the fields of solar energy systems, habitat design, urban food raising, and waste recycling. "Hands-on" workshops are conducted in small stock raising, aquaculture, and beekeeping. Apprenticeships are available for people who would like to study with

us for longer periods. Teacher training programs and environmental education seminars are conducted to develop instructional skills for classroom teachers. Professional consultation is offered for people seeking guidance in modifying their own homes with energy and cost-cutting technologies.

Total Environmental Action, Inc.
Church Hill
Harrisville, N.H. 03450
(603) 827-3374

Total Environmental Action is a design, research, and educational firm in solar energy, energy conservation, and alternative energy. We provide full design, consulting and engineering services, plus an extensive list of publications, slide shows, information packets and workshops.

On the second Saturday of each month for the past four years, TEA has opened its offices to the public for one-day workshops. The workshop program continually evolves and expands to fill people's needs.

We strive to furnish information that is practical, simple to understand, and most importantly, the kind of information needed to make decisions in each participant's particular situation. Write for more information.

Domestic Technology Institute

P.O. Box 2043
Evergreen, Colorado 80439
(303) 988-3054
Established 1972

The Domestic Technology Institute is a private, non-profit research and training organization that specializes in domestic lifestyle alternatives and domestic solar energy technology. The Institute has developed a broad research and training capability utilizing small-scale, decentralized technology to encourage self-sufficiency on an individual, family, and community basis.

We have the capability of developing specialized seminars, conferences and workshops in many areas of alternative technology and domestic lifestyle alternatives. If you or your organization are inter-

ested in developing your own program, please contact Workshop Program Coordinator.

Small Farm Energy Project

Center for Rural Affairs
P.O. Box 736
Hartington, Nebraska 68739
(402) 254-6893
Established 1976

The Small Farm Energy Project is a research and demonstration project sponsored by the Center for Rural Affairs which is designed to develop low-cost alternative energy systems for small farms. The project involves 24 cooperating farms in Cedar County and is in its third year of funding from the federal Community Services Administration. During 1978, farm cooperators built five solar home heating units, two solar grain-drying units, several solar food dryers, and two solar water heaters for dairy barns. Other projects in operation are a solar-heated farrowing barn, a wind electric system, a solar greenhouse, and a portable solar home heater and solar grain dryer.

The Small Farm Energy Project is

demonstrating that farm technology can be tailored to help the small farmer economically from within the resources of the individual farm. A bi-monthly newsletter is available by contacting the Project.

The Habitat Center

573 Mission Street
San Francisco, California 94105
(415) 543-1294

162 Christer Drive
Pacheco, California 94533
(415) 825-8434

The Habitat Center offers classes and "hands-on" workshops for passive solar home design and construction, ecological gardening and consultation services for owner-builders and community groups.

New Alchemy Institute

P.O. Box 47
Woods Hole, Massachusetts 02543
(617) 563-2655
Established 1969

(refer to article)

Lobbying Groups

Solar Lobby

Center for Renewable Resources
1028 Connecticut Ave. NW
Washington, D.C. 20036
(202) 466-6880

An outgrowth of Sun Day, Solar Lobby is fighting for a solar future. We are a diverse and broad-based group. We are consumers, farmers, small entrepreneurs, unionists and environmentalists. Together, we are realists who recognize the end of the petroleum era and welcome the Solar Age.

The next few years are critical to the development of safe, renewable energy. Now is the best opportunity

we will have to shape the emerging solar industry to serve the public interest. That is why the Solar Lobby is bringing the battle before Congress and the federal agencies.

If we are to succeed, we must have the help of every citizen concerned about our energy future and the promise of solar power. Membership in the Solar Lobby is \$15 and will enable our team to lobby for solar energy and to build a grass-roots network around the country to advance decentralized solar technologies. Members receive Sun Times, the Lobby's monthly magazine.

Environmental Action

1346 Connecticut Ave. Rm. 731
Washington, D.C. 20036
(202) 659-9682
Established 1970

Environmental Action is a 20,000 member advocate for the environment. We have lobbied successfully for the Clean Water Act, Clean Air Act, and the Resource Conservation and Recovery Act, and opened the Highway Trust Fund. We've worked against excessive highway construction and the B-1 Bomber. Our political action committee, the Dirty Dozen Campaign, targets twelve anti-environmental legisla-



tors and works for their defeat. Issues we're now focusing on are air pollution, solar energy, dangerous wastes, quality of drinking water, and mandatory deposits for beverage containers. Our past campaigns have included the Filthy Five — exposing industrial water polluters — and Containers to Carter — suggesting people send beverage cans to the White House to highlight the waste of throwaways. Our members receive **Environmental**

Action, a monthly magazine. Membership is \$15.

Sierra Club
530 Bush Street
San Francisco, California 94108
(415) 981-8634

The Sierra Club is one of the more powerful environmental lobby groups. Their activities also include sponsoring conferences, films, publishing books, advertisements and wilderness outings.

For information on Land Trust, see section in "Housing."

Self Reliance Centers

Ecology Center
2701 College Ave.
Berkeley, California 94705
(415) 548-2220
Established 1969

The Ecology Center is a non-profit educational organization dedicated to the promotion of an environmentally conscious society. Our programs can be divided into two areas: information services and demonstration programs.

Information services are often our most visible face. They include a library, a monthly newsletter, a bookstore, and an environmental switchboard. We also publish booklets, and have organized ecology programs in the Berkeley school system.

Our demonstration projects are self-sufficient "cottage industries", and have historically developed in the area of solid waste management. Our current program is a curbside newspaper pickup. We have submitted a grant application to expand this to glass and metal pickup as well. Past programs include administration of recycling centers and **Encore!** a wine-bottle-washing operation to promote reuse.

Our resources are available for local use. Volunteers are needed and welcome. Defend the Earth. Celebrate life.

Center for Neighborhood Technology
570 W. Randolph St.
Chicago, Illinois 60606
(312) 454-0126
Established 1977

The Center for Neighborhood Technology is a non-profit technical assistance agency working with Chicago community groups in the areas of food, energy, housing, and waste management. We work primarily in low-income neighborhoods with programs designed to build up neighborhood economies and increase self-reliance. Our projects include the construction of community greenhouses; assistance in development of farmer-consumer food distribution systems, establishment of a recycling center; research into small-scale waste treatment options, residential energy conservation; neighborhood job-creation strategies, and possibilities for community businesses to address neighborhood needs. We also publish bi-monthly **The Neighborhood Works Information Service**, which links neighborhood development and technologies, job creation and urban policy. TNW provides easy-to-understand technical information, sources of funding, examples of successful projects, and is available by subscription. For more information, please write.

Community Self Reliance Center
140 West State St.
Ithaca, N.Y. 14850
(607) 272-3040
Established 1978

The Community Self Reliance Center is an education and action center, established to develop and promote self-sufficient and ecologically-sound ways of living and working in the community. The CSRC is the off-shoot of four local organizations with overlapping interests in food, energy, and ecology issues. These include the Ithaca Real Food Co-op, the Community Energy Network, the Coalition for the Right to Eat (concerned with nutrition, small farm revival, and world hunger) and Ecology Action.

The CSRC features an expanding library/resource center. We also have a solar water collector, woodstove, solar food dryer, and community garden. We sponsor forums on such topics as agricultural self-sufficiency, energy choices for the future, and recycling, and have held hands-on workshops on subjects such as bicycle repair, building a solar food dryer, vegetarian cooking, and weatherizing your home.

Regional Groups & Publications

New Roots
P.O. Box 549
Greenfield, Massachusetts 01301

New Roots magazine is the only publication in the Northeast that focuses on the increasingly important issues of regional and community self-reliance and appropriate technology. Whether your interest is renewable energy sources, permanent agriculture, indigenous shelter, waste utilization, alternative transportation or community economics, "New Roots" will keep you informed of developments, ideas, resources, legislation, and hands-on projects that can be actualized for very little money.

New Roots is a publication of the Northeast Appropriate Technology Network, Inc., which is a federation of groups and people

working towards the goal of self-reliance for the Northeast. Subscriptions are \$8 a year, \$6 if you make less than \$5000. **New Roots** is published bi-monthly with supplements to subscribers.

Other Appropriate Technology regional publications:

Ozark Institute
Ozarkia \$8/year, 4 issues
Box 549
Eureka Spring, Arizona 72632
(501) 253-7384

Iowa Community Action Research
New Criteria \$.50/year, 4 issues
P.O. Box 1232
Ames, Iowa 50010
(515) 272-4758

Acorn Appropriate Technology Group
Acorn \$6/year, monthly
Governors State University
Park Forest South, Illinois 60466
(312) 543-5000 x 2543

Cascadian Regional Library
Cascade: Journal of the Northwest
Box 1492
Eugene, Oregon 97401
(503) 485-0366

New Mexico Solar Energy Association
Southwest Bulletin \$10/year, monthly
Santa Fe, New Mexico 87501
(505) 983-1006

EARS — Environmental Action Reprint Service

P.O. Box 545
LaVeta, Colorado 81055
(303) 321-1645
Established 1973

EARS is a non-profit organization working for rational energy and environmental policies. Through our mail-order service and bookstore, we have been distributing books, reprints, plans, and blueprints to interested individuals, schools, libraries, government agencies, and citizen organizations.

Alternative Sources of Energy
Route 2
Milaca, Minnesota 56353
(612) 983-6892

Alternative Sources of Energy magazine is published by Alternative Sources of Energy, Inc., a non-profit, tax-exempt organization

whose purpose is to encourage the development and use of renewable energy sources and energy conservation techniques. Emphasis is on the do-it approach to energy alternatives. Each issue deals with a specific topic such as wind energy, solar house heat, agriculture and energy, etc., and gives in-depth information about each area. Subscriptions are \$10 yr (6 issues) \$18/2 yrs.

The CoEvolution Quarterly
P.O. Box 428
Sausalito, California 94965
Established 1974

The Quarterly continues the work of **The Whole Earth Catalog** and is edited by the same person, Stewart Brand. We run reviews of the best books in alternative technology, craft, land use, cybernetics, and other fields covered by the **Catalog**. In addition, we print in-depth

articles about what we call "conceptual news", the important new ideas described by the people who are acting on them.

The Quarterly comes out 4 times a year, at the solstices and equinoxes. \$3.50 single copy, and \$12 for a year's subscription.

We also have two books, **Soft Tech** and **Space Colonies**, \$5 each.

Rainbook: Resources for Appropriate Technology
2270-B NW Irving
Portland, Oregon 97210

This is the book that has turned so many heads around. Drawing together such diverse concerns as economics, energy, health, agriculture and communications into a larger picture, Rainbook open up new doors for those of us seeking the ways and means to change our communities and our lives. Essentially the Best of RAIN Magazine

through early 1977, **Rainbook** is as comprehensive a primer/resource book as you will ever find, with thousands of listings on groups, contacts, literature and further sources of information. If you have a question about appropriate technology, **Rainbook** probably has the answer - or it can tell you where to get it. Fully indexed and profusely illustrated. (Updated via monthly issues of **RAIN**.) 256 pp., 1977, \$7.95

Stepping Stones: Appropriate Technology and Beyond

Edited by Lane deMoll and Gigi Coe
2270-B NW Irving
Portland, Oregon 97210

The philosophical strands of thought from which a new social vision is being woven... **Stepping Stones** brings together in one place many of the classic essays that have given rise to the appropriate technology movement. From E.F. Schumacher, Wendell Berry and Margaret Mead, to John Todd, David Morris and Amory Lovins, to **RAIN**'s own Tom Bender and Lee Johnson, **Stepping Stones** will move you beyond the era of limitations into the era of changing possibilities.

This companion to **Rainbook** is the perfect reader to bring you full circle to where we stand today: holding in our hands the makings of a new world. 208 pp., 1978, \$7.95

High Country News

Box K
Lander, Wyoming 82520
(307) 332-4877
Established 1970

High Country News is the only environmental newspaper for our region - the Rocky Mountain and Great Plains states. We publish a 16-page tabloid every two weeks, which covers legislative develop-

ments, proposed wilderness, air and water quality, natural history, wildlife and appropriate technology in our region. Our subscription rate is \$12 for one year (25 issues).

Citizens' Energy Directory

Citizens' Energy Project
1413 K Street, NW, 8th Floor
Washington, D.C. 20005

Citizens' Energy Directory offers an annotated listing of over 500 of the most active individuals and organizations in the United States working on alternative energy technologies. The publication details their activities, publications and services with a contact name, address and phone number for each. The entries are listed by state and cross-indexed by areas of expertise. Additional appendixes are provided. 150 pp., 1978; \$10 for profit-making firms and \$7.50 for non-profit groups.

Not Man Apart

124 Spear Street
San Francisco, California 94105

Tabloid of Friends of the Earth with latest developments on environmental issues around the country. Reports widespread activities of FOE in such areas as nuclear power, strip mining, and pollution.

The Elements: A Journal of World Resources

Public Resource Center
1744 Connecticut Avenue NW
Washington, D.C. 20009

The Elements: A Journal of World Resources

is published monthly (except August) by the Public Resource Center. The 8 pages of newsprint contain feature (3 pg.) articles, as well as briefs about environmental issues. "Stripmine" column answers reader questions about energy, agriculture, and other aspects of natural resources. Subs. \$7/ year.

Maine Land Advocate

P.O. Box 2762
Augusta, Maine 04330

Maine Land Advocate is the bi-monthly newsletter of Sam Ely Community Services and the Maine Community Land Trust, sister corporations dedicated to the sound use of all natural resources. Articles deal with the acquisition and management of land, news from various land trusts, and reviews, as well as internal and local happenings. Subs. \$3/year

People & Energy

1413 K St. NW, 8th fl.
Washington, D.C. 20005
(202) 393-6700
Established 1975

People & Energy publishes **People & Energy** magazine, which focuses on alternative sources of energy and the anti-nuclear movement, and provides features on crucial energy issues and short news items describing important events, new studies, etc. Articles and features tell the reader where to locate sources of further information.

Self-Reliance

Institute for Local Self-Reliance
1717 18th Street, NW
Washington, D.C. 20009

The Self-Reliance newsletter reflects the concern with urban problems and with the application of small-scale, appropriate technology and social organization in overcoming these problems. The pages are filled with a variety of related activities, from worker-managed factories to small-scale production systems, from municipal banks to cooperative housing experiments. Published bi-monthly, **Self-Reliance** newsletter subscriptions are \$6 for individuals, and \$12 for institutions. (Slightly higher outside the U.S.) A sample copy \$.50.



Politics



overview

The 1960's generation is coming to power, naturally, inevitably.

One cannot generalize about millions of people. Those who came of age in the 1960's do not necessarily conform to the same political vision. The 'me' generation is as much an outcome of the 1960's as is voluntary simplicity.

Yet living through the same historical period does provide this generation a common, formative context. Just as those who came to power in 1960 viewed the globe through the prism of 1936 Munich, and the country from growing up during the Great Depression, those who now move into higher levels of responsibility use Vietnam as their international metaphor, and civil rights, environmentalism, and women's rights as their context for domestic programs.

This is the largest generation in American history. The decline in the birth rate during the 1930's, coupled with the baby boom after World War II, and then the precipitous drop in births during the last ten years, has left us with an age bulge. Combining numbers with unprecedented affluence, this generational tidal wave changes institutions as it matures. Rock and roll as an industry grew out of the allowances of teenagers. The school system swelled out of proportion. The housing shortages of the recent period can be traced directly to the growing numbers of families with two professional workers and one or no children.

The 1960's activism splintered into many different directions. Rank and file union activity in the Teamsters, the United Mine Workers, the Steelworkers, rose. Communal movements matured. The environmental movement translated studies into legislation and planning principles. Tenant organizations established housing alliances.

The generation is also gaining power in the public sector. The first such step naturally occurs at the local level. Once again, it occurs as a peculiar historical moment. City, county and state governments have long since been the poor step-children of the federal system. Cities traditionally viewed themselves as little more than real estate development facilitators and service delivery mechanisms. Zoning, public safety, and education have been the cornerstones of local government. Local government officials were underpaid, if they were paid at all. Most elected local government positions were part-time. There was a scarcity of competent staff.

In the last fifteen years this dramatically changed. The budgets of state and local governments increased 1500% from 1946 to 1974, exclusive of federal aid. In 1970, cities and counties employed almost three times the number of civilians as did the federal government.

Staff expertise has increased. New environmental considerations and the availability of computer time have led to increasingly sophisticated data bases for planning. Economic development planning is now a routine part of local government activity.

While local government power increased, and formal networks such as the Conference of Alternative Local and State Policies formed to transfer information among progressive officials, there arose a demand for subcity or neighborhood governments. In the 1960's civic associations formed in a reactive fashion, to fight against a freeway, an urban renewal project, or other external threats. By the 1970's neighborhoods were demanding planning authority,



and formal, political status. In Washington, D. C. elected advisory neighborhoods councils are a part of the city charter. In Atlanta, Portland, Dayton, and New York City, neighborhoods have a powerful voice in development efforts. The National Association of Neighborhoods links together scores of sophisticated community-based political organizations.

Can these various threads become a political mosaic for the 1980's? Already links are forming. The Citizen-Labor Energy Coalition coalesces environmentalists, labor leaders, and community organizers. The appropriate technology movement combines the scientific expertise of engineers, and architects, and natural science with neighborhood organizations and anti-poverty groups. The New School for Democratic Management links with the conference on Alternative Local and State Policies, which in turn links up with various regional planning associations.

As the disparate developments of the 1970's coalesce in the 1980's, the issue of politics, power, and participation, will become paramount. How do we relate our basic philosophy of effective, grassroots participation in the public and private sector, with the representative and hierarchical nature of politics? How can we combine the grassroots institution building that comprises such a large part of the cooperative, neighborhood, appropriate technology, and community economic development movements, with the power orientation of political campaigns? How do we maintain an orientation toward first hand experience in recreating society from the ground up, when we are at the same time attracted to the benefits stemming from power?

One possible method is to create municipal or county political parties. The political party would become a facilitator, a mechanism for translating scores of individual projects into a political platform. In Washington, D. C. the Adams Morgan Organization initially had subcommittees comprised of those running worker self-managed businesses, community technology projects, and community video organizations. The neighborhood government became the political and integrating arm of the productive base of the community.

One can imagine that politics would become less and less a matter of gaining political office, and more and more a matter of integrating social values into everyday life. Politics is the process whereby we establish the rules of the game. These rules, comprised of incentives, and disincentives, can encourage, or discourage the types of institutions and value systems we embrace. The planning authority of the city, the assumptions underlying its economic development programs, the methodology underlying its use of public funds, all internalize certain ways of viewing the world. A local political party which between elections installs solar systems, and insulation, does planning or operates businesses, would be a refreshingly new concept in this country.

Institution building and value changes give us the practical wisdom necessary to effectively participate in political decision-making. It provides concrete examples of the type of society we envision. And it provides a productive base. The political process gives us access to the growing economic and legislative authority of the city, and to its resources. To ignore these resources is similar to ignoring the banks, or the natural resource sector. Each play an important role in reconstruction.

Can a movement which tends to eschew power, suddenly work out a comfortable arrangement with it? The decade of the 80's will answer that question.

*by David Morris
David is director of the Institute for Local Self-Reliance
and co-author of "Neighborhood Power: the New Localism"*



Ways and Means



articles by Cynthia Guyer and Robert Black

The Conference on Alternative State and Local Public Policies is a national organization headquartered in Washington, DC. Founded in 1975, it provides assistance to thousands of progressive public officials, community leaders and activists in states and cities across the country. Its full-time staff of eleven includes people skilled in organizing conferences and seminars, in publications and drafting legislation. The Conference works on critical policy areas confronting state and local government: tax reform, economic development, farm, land and food policy, women's issues, housing and neighborhood issues.

The political activists who make up the Conference are state legislators, tax assessors, legislative and agency staffs, city council members, community organizers, union leaders, public interest advocates, policy analysts and the leaders of community and neighborhood-based groups. Geographically, they can be found everywhere in America, including rural areas, suburbs, university communities, large cities.

Several basic tenets are shared:

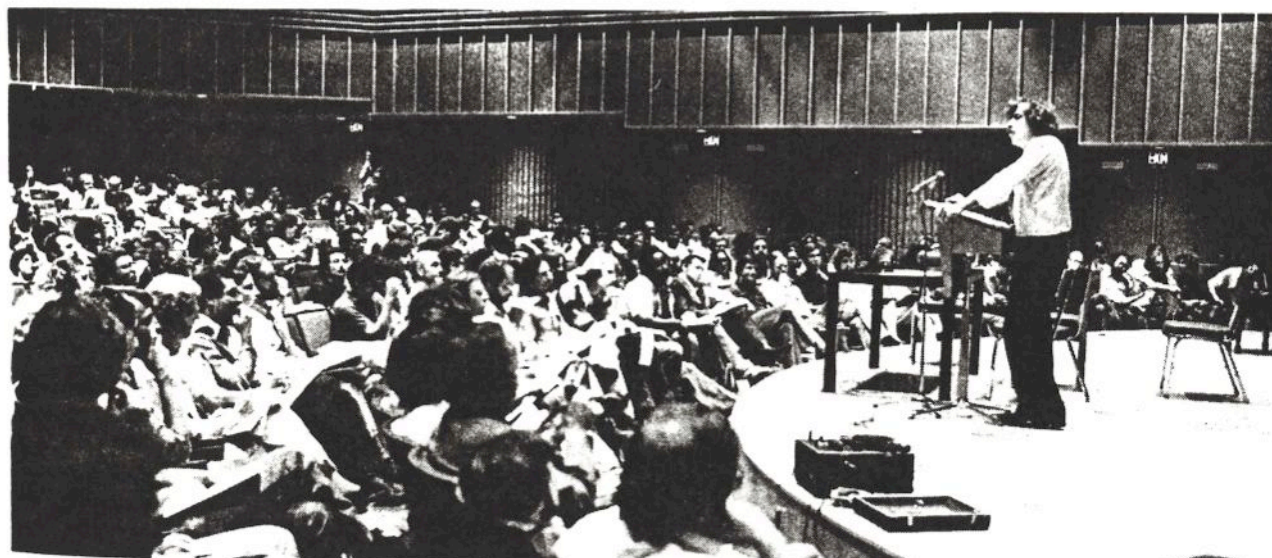
- A strong belief that major, structural changes are necessary in the distribution of both political power and economic wealth in favor of low and moderate income citizens, minorities and working people; the control over the American economy by large corporations is being seriously questioned and challenged.
- They see electoral politics at the state and local level as a key vehicle through which social and economic

problems can be faced.

- They believe that permanent and structural change must come from below, and that strengthening citizen and community organizations is critical to maintaining the accountability of local government and elected officials.
- They believe in offering innovative, yet pragmatic alternatives to existing legislation and programs, avoiding the rhetoric of both the right and left.

During the summer of 1975, Lee Webb (former anti-war activist, involved in Vermont politics) Robb Burlage (of Miners for Economic Democracy and a Fellow at the Institute for Policy Studies) Barbara Bick (also of IPS and the Women's Strike for Peace) Sam Brown (a leader in the Eugene McCarthy presidential campaign, soon to be elected Colorado State Treasurer, later appointed head of ACTION) and Paul Soglin (former anti-war activist and Mayor of Madison, Wisconsin) organized a meeting for 150 people in Madison. It became obvious to the participants of what was to become the first annual Conference that there were a number of very tangible ways to overcome the sense of isolation that many felt. The Madison conference proved the value of having opportunities for reflective thought on political goals and strategies, and of having the time to discuss and plan future directions with people who shared similar commitments.

In the last three years, the Conference has held



Sam Brown, director of ACTION, speaking at the 1978 National Conference in Minneapolis

major national, regional, state and single-issue conferences in more than 24 cities and states across the country. The organization has published 9 books on progressive state and local policy initiatives, over 20 pamphlets, and a bi-monthly newsletter, "Ways and Means."

The base of support has expanded significantly. There are stronger ties to the progressive leadership of several unions such as the Machinists. Many elected officials who were not involved in the anti-war or civil rights movements now use the Conference's publications and attend meetings.

Looking at the prospects, the Conference's executive director, Lee Webb says, "We do know the issues. The issues are the ones we're working on: public control of capital, protection of agricultural lands, stimulation of the family farmer, controlling energy costs, encouraging cooperative and decentralized political structures.

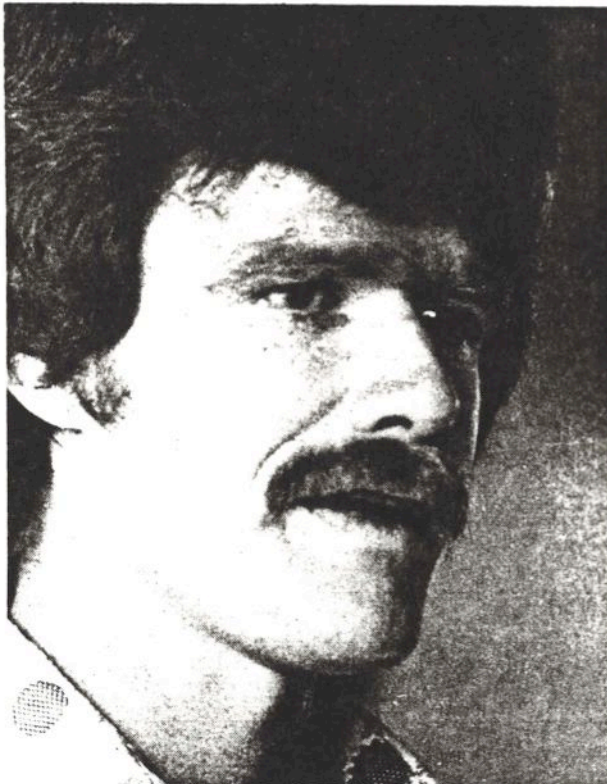
Strategically, we don't know how that program will be put across. On that level, the notion of working

models, constantly being modified by our experience, makes sense. We don't know which way the major progressive political direction will go. It could be helping set up 20 state-wide organizations like Mass Fair Share. It could be an aggressive caucus within the Democratic Party. It could be a new party running state and local candidates or even backing a presidential candidate in 1984. On any of these paths, the Conference's role of promoting and supporting a growing exchange is going to be useful."

It is critical that elected and appointed local officials who wield the apparatus of government be strengthened to serve the people; that in the process their accountability be clarified. In the face of huge federal power, deadening bureaucracy, powerful interest groups and public confusion, the Conference is committed to the hope that, even in a mass society, government may serve the people.

Cynthia Guyer is a member of the staff of the Conference, specializing in food policy.

Some Remarks on Local Politics by Robert Black



Davis is an interesting town. When I came here, there were 13,000 people and it's at least 35,000. Most of that growth took place between '65 and '75. My major problem when I got elected was to slow that down. The changes were just too heavy to absorb.

I was part of a three person coalition that took over the city council in 1972. Our platform was basically environmentalism, controlled growth, more emphasis on social services, child care, senior citizen programs, and public transportation. Prior to our takeover, it was basically the standard chamber of commerce, realtors-and-developers kind of city council. City government was the private turf of the businessman. That was probably the benchmark change in the structural sense.

I think the distinction between Davis and most other communities in the state is that the city council in Davis has really focused on a democratic process. Every issue that comes along is thoroughly talked out in public forum; ample opportunity for public input is given.

We have some advantages. We have three major community newspapers in a town of 35,000. We have

Robert Black is a county supervisor, and a member of the Conference on Alternative State and Local Policy. These remarks originally appeared in "Communities Magazine," September, 1978, in the form of a dialog with guest editor, Larry Davis. At the time, Bob was mayor of Davis, California.

a student newspaper, two regular daily papers, and there's a semi-underground weekly. The level of information flow about city policy-making is extremely high. People know what's going on.

PROPOSITION 13

Davis defeated Proposition 13 about 2 to 1 in the face of the statewide victory by almost an exactly parallel margin. On the very same ballot that Proposition 13 appeared was a bond issue of \$1.5 million to buy 9½ acres of public property in the middle of downtown Davis; convert an old schoolhouse to a city hall and the old city hall to a senior citizens' center. Its total cost is 1½ million dollars. The commitment people have to their community is pretty amazing, really.

But in Davis, the very things we were elected to do in 1972 are threatened. Senior Citizens' programs will be cut way back. Child care will go. The poor people will just eat it every way. Every time they turn around their programs will be cut. Proposition 13 could be the death knell of free public education. Cutbacks in the school system, all special programs, all service programs at the city and county level will occur.

There's been an assumption, at the local level, in a year or two, people are going to perceive the need to try to rebuild these systems. But they are going to do so with far less than half the resources that they had before, because the business community is no longer making its contribution. That's going to be really difficult.

The economic powers managed to sell the majority of people on this snake-oil remedy. The American dream was basically too sick to keep running. What they've done is administered this snake oil remedy right on the death bed. Just before it had to become apparent that a new economic mode or structure was necessary, people were given this glimmer of hope they could salvage the old one. By simply lowering their taxes they would suddenly have more money to spend. They could beat the inflationary spiral. And in the long run it just isn't going to happen. Proposition 13 is the most massive economic redistribution of wealth from the bottom upward that's been seen in a long time.

The least efficient, the least responsible, the least accessible level of government is the federal. Yet they gained the most. They gained 2 billion dollars as a result of the loss of income tax deduction for property tax; 2 billion dollars more in revenue out of the state of California than pre-Jarvis because people cannot deduct their property taxes any more. Just before 13, there was an analysis that showed in terms of the loss of all federal money flowing into California as a result of Jarvis (due to the unavailability of local matching funds, the need to fire CETA employees, etc.) the federal government would actually gain 6.9 billion

dollars. And the total local savings in property tax from Jarvis was seven billion. A massive redistribution of money, from the West Coast to the East Coast, is what it is.

THE RELATIONSHIP OF STATE TO LOCAL

One of the great tragedies of Jarvis-Gann is that the state legislature, the state of California, now has substantially more power than it used to have — and local government substantially less. And you can see it in the present legislative consideration of how to distribute the state surplus. The state has an extra five billion dollars it's been sitting on. They've been talking about distributing it to local government to help out with the Jarvis problem. The Republicans want to attach a condition to any local government receiving this money that they must fund police and fire services to the pre-Jarvis level, OK?

That's what most local taxpayers want to see happen. They want to see police and fire maintained at pre-Jarvis levels. But the problem is that attaching those kinds of strings is a power shift from local to state. Even if that power is not exercised this year, the power is still there and will be exercised some day.

I think what we need is more local control. But it's going to have to happen through another initiative, another Jarvis-Gann type uprising. Only this time on a different philosophical base, one that's a lot more coherent.

Centralization does have certain advantages in terms of administrative efficiency and economies of scale. I'm not sure it's so bad to have the state collect certain funds - like sales tax and income tax. It would be very difficult to administer that at the local level.

What we need is a constitutional amendment of the 6 percent sales tax in California. An ideal constitutional amendment would be to reduce the sales tax to five cents, and require that the state rebate two cents of that to local government. Let them keep three cents for themselves. A constitutional amendment would include that no strings could be attached to the use of that money - used solely at the discretion of the local government. In the city of Davis, for example, we lost 1.7 million due to Jarvis-Gann. But if we had one cent on the sales tax, it would generate a million dollars worth of revenue. So the major brunt of Proposition 13 could be ameliorated, just by a simple action.

In Maine a number of local school districts collected money. Then they refused to send it to the state level where it could be monkeyed with, tapped into for administrative expenses, and about 80 percent of what had been collected sent back. They just said, "Hey, we'll keep about 100 percent. You figure out what to do with us." That's highly desirable.

State mandated programs require us to carry out

otherwise acceptable priorities through unacceptable means. One good example is environmental impact reports. The state requires them to contain certain things. Most are irrelevant to what we want to do, or to what the project that's under consideration is all about. You're talking about the development of vacant lots in Davis, and you have to do a whole essay on the grasses and the flora and fauna. It takes time and money for a private person who wants to do this.

I support the concept of environmental impact reports. I also support having the discretion to fine-tune them, to zero in on the actual issue. What is the environmental issue involved here? The impact on the neighbors? The shading of the neighbors yard? Cutting off their solar access? Is it excessive traffic demand that would be created by the project? Is it parking? Is it the inability to have good pedestrian access? There should be the ability at the beginning of the process to identify the issues that are key, and those that simply are not going to be. Put your time and energy into doing a good job on the critical issues.

I'm not sure that the state ought not to precede local government or give direction to local government in some areas. But the way they do it is much too detailed and restricted. I have no problem with programs that basically in a block grant formula with some kind of priority set at the state level. But the implementation of that priority should be determined at the local level. That's how a block grant works.

Here's a grant to assist local communities in the renovation of deteriorating housing. The local communities can take it or leave it. They don't have to take this money if they feel they don't have a deteriorating housing problem. If they do, they get the money and have to spend it in that general area. But the way it's done is determined by the local government.

There is parochialism at the local level and a lack of regional responsibility. There's nothing wrong with the state attaching certain strings to certain money. I think that there are certain statewide objectives that the legislature has a right to determine and to move forward on. But those ought to combine directive and the resources - rather than just the directive with no resources, which happens often. Also, the directive should be general and not highly specific; local adaptations to a statewide policy direction or policy determination.

We need to develop positions that support local autonomy and then get the people to believe it's worth governing ourselves.

LOCALISM

Each community has to be looked at individually as to what its needs are. But you just have to develop mechanisms of information exchange. Whether that's done through community bulletin boards, or someone

buying a mimeograph machine and putting out a weekly newspaper with the support of local business people or whatever. That's really a basic starting point. From there you begin demanding that your county board of supervisors meet in your area once every two months. That they get out of the courthouse and come out to where the people are from time to time.

You start demanding that your county board of supervisors and your county planning commission meet in the evening instead of during the day once every two months so that working people can attend. Those kinds of things don't take any resources on the part of the county, but still bring the government closer to the people.

The other obvious thing is to develop a political program which interests people, that they feel is for them, that is significant. In the long term, that's most important...developing a political program that actually serves the people. That's what made the difference in Davis. We've taken some gambles, and the gambles have been in some very interesting areas: conservation, bike lanes, retreat programs, door to door home pickup recycling program, biological insect control in the city parks and city streets.

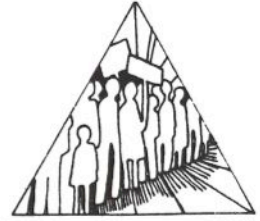
We've taken some risks. We've used public resources to get going. Maybe we've been lucky and maybe we just had more courage than other communities to do some simple and obvious things. Nevertheless, all of these programs have been successful in their own right. It's built a level of confidence and a level of interest in the local governmental process that's irreplaceable.

You can't build a political movement around repairing a crack in the sidewalk... Well, I shouldn't say that. In some places you might be able to. If that's the major gripe of the local community; that they're being ignored on that level, then, maybe that's your starting point. In Davis, the level of community services was higher and we were able to move on to a higher level of activity relatively quickly. But maybe the crack in the sidewalk is the catalyst that brings people together for the first time and develops a process and public dialogue about where to go from here.

I think people who are interested in social restructuring ought to realize how easy it is to take over a local community. It's something that actually can be done by people with new ideas. No matter what your ideal vision of society is, if you want to begin working it out in reality instead of on paper, local government is just a heck of a good place to start.



Resources



politics

Access

These groups have an overall picture to share

For weekly news information:

In These Times

1509 N. Milwaukee Ave.
Chicago, Illinois 60622
(312) 489-4444
Established 1977

For information on alternative state and local politics:

Public Policies for the 80's
Conference/Alternative State and Local Policies
1901 Que Street, NW
Washington, D.C. 20009

For information on the women's movement:

National Organization for Women [NOW]
5 South Wabash
Suite 1615
Chicago, Illinois 60603
(312) 332-1954

National Organizations

National Organization for Women [NOW]

5 South Wabash
Suite 1615
Chicago, Illinois 60603
(312) 332-1954

The National Organization for Women [NOW] is an action organization. Join us in taking action to work toward these goals: ratification of the Equal Rights Amendment; equal employment opportunities; revision of state "protective" laws for women; right to control our own reproductive lives; full participation in political activities; image of women in the mass media; corporate responsibility and others.

The New American Movement

3244 N. Clark Street
Chicago, Illinois 60657
(312) 871-7700

The New American Movement is committed to working toward a socialist society in which material resources and the decision-making

processes are democratically controlled by all people.

NAM has over 35 chapters involved in organizing for labor union democracy, against nuclear power, for abortion rights, against violence against women, for affirmative action, against apartheid in South Africa, and much more. Chapters also organize cultural and educational events that attempt to present a new and challenging socialist perspective on our world.

NAM publishes **Moving On** magazine.

Gray Panthers

5700 Chestnut Street
Philadelphia, Pennsylvania 19104
(215) 387-0918

The Gray Panthers is a group of people - of all ages - drawn together by deeply-felt common concerns for human liberation for social change. The old and young, in particular, live outside the mainstream of society. Ageism, discrimination against persons on the basis of chronological age, deprives peo-

ple of power and influence. The Gray Panthers are fighting to eliminate this kind of discrimination. Ageism manifests itself in our health-care system, our educational system, our national program for housing, and our worklife. Thus, these issues are the primary concerns of the Gray Panthers.

Gray Panthers recognize the importance of involvement in the political process at the grass-roots level as well as on the national level. They have 12 local groups working on community projects at the same time that they do lobbying, testifying and instigating litigation on the national level.

Philadelphia Macro-Analysis Collective [MNS]

4722 Baltimore Ave.
Philadelphia, Pa. 19143
(215) 724-1464
Established 1972

The Philadelphia Macro-Analysis Collective (MNS) helps people in the U.S., Canada, and abroad organize education-action study



groups called "macro-analysis seminars". The seminars enable participants to understand the problems of the society in which they live and to take an active part in making needed changes.

PMAC sells a do-it-yourself manual that lists recommended readings for a 12 or 24 week seminar, explains the special format of the

seminars, and presents group exercises that help participants recognize and use their power to change things. All tasks in conducting the seminar are rotated among the participants; the egalitarian format maximizes empowerment and learning.

The standard seminar's five sections cover ecological problems,

U.S. relations with the Third World, U.S. domestic problems, visions of a better society, and strategies for fundamental improvement. Seminar manuals on "Political Theory and Strategy", "Peace Conversion", and "Food and Hunger" are also available. Write for free brochure.

Nonviolent Action

Resource Center for Nonviolence
P.O. Box 2324
Santa Cruz, California 95063
(408) 423-1626

The Resource Center for Nonviolence offers workshops, speakers, nonviolence training, training for energy activists, books, literature, a library, an internship program and more. The Center holds the conviction that through imaginative and concerted nonviolent direct action we can create a human society. Our goals include: building community among those who are in contact with us; fostering the growth and development of other nonviolent groups; and conducting education, skills sharing, training, and leadership and resource development in nonviolence.

Brandywine Peace Community and Alternative Fund
51 Barren Rd.
Media, Pa. 19063
(215) 565-0247

The Brandywine Peace Community and Alternative Fund is a non-violent resistance community working for peace, disarmament, social justice, and a change of values and priorities away from war-making and nuclear weaponry. The foundation of our community rests on the belief and practice of non-violence from a spiritual base. Brandywine sponsors educational programs, ac-

tion campaigns, and acts of non-violent resistance. Additionally, the group is making a positive statement with its alternative fund. This fund, comprised of refused war taxes, personal savings, and group deposits, makes interest-free loans to social change and service groups.

Syracuse Peace Council
924 Burnet Avenue
Syracuse, New York 13203
(315) 472-5478

The Syracuse Peace Council is a nonprofit, community-based, autonomous antiwar/social justice organization. We have a vision of a world where war, violence and exploitation of all kinds (economic, racial, sexual, age, etc.) do not exist. Primary functions of SPC (which has a basic commitment to non-violence) are to help people work for progressive social change and to overcome our sense of powerlessness through mutual support. We feel that education, agitation and organization lead to social change.

The Peace Newsletter is published monthly through the collective efforts of SPC workers and staff. Each issue deals with political and social issues on a national and state level.

The People's Energy Primer: Issues and Actions for New York State Residents is a 56 page special issue of the **Peace Newsletter** and

costs \$.25. Subscriptions are \$6 or more/year.

Mobilization for Survival
3601 Locust Walk
Philadelphia, Pennsylvania 19104
(215) 386-4875
Established 1977

The Mobilization for Survival is a non-violent movement of organizations and individuals dedicated to awakening people to the growing threats to human survival and to channeling that awareness into massive public action.

The Coalition unites more than 200 peace, environmental, religious, student, women's, social justice, and labor groups in the U.S., and has established ties with similar movements elsewhere in the world. Our four long-range goals are: 1) zero nuclear weapons; 2) stop the arms race; 3) ban nuclear power; 4) meet human needs. The Mobilization depends on the support of grassroots organizations. Write for information on how to join us.

Publications

Public Policies for the 80's

by Lee Webb
Conference/Alternative State and
Local Policies
1901 Que Street, NW
Washington, D.C. 20009

Public Policies for the 80's includes: suggested new policy initiatives on energy, tax reform, economic development and agriculture, bibliographies on 27 major problems facing state and local government, key organizations, individuals and publications for policy-making in the 1980's. Invaluable to public officials and community organizations who hope to take action on crucial public policies at the state and local level. 256 pp., \$9.95, \$14.95 for institutions.

Ways and Means

Conference/Alternative State and
Local Policies
1901 Que Street
Washington, D.C. 20009

Ways and Means is a bi-monthly publication of the Conference/Alternative State and Local Policies. **Ways and Means** focuses on major issues facing state and local government, including tax reform, energy, economic development, agriculture and food, women's issues and housing. Subscription \$10/year. \$20 for institutions.

Off Our Backs

1724 20th St., NW
Washington, D.C. 20009
(202) 234-8072

Off Our Backs is a national women's news journal which reaches over 15,000 readers monthly. We cover news on international, national, and local issues, health, prison, pay and labor, all with a radical feminist perspective. We also carry reviews, poetry, conference coverage, and political theory.

New Age Politics

healing self and society
by Mark Satin
new edition by Delta Books
Dell Publishing Co.
245 East 47 St.
New York, NY 10017

This book is about the new politics that is arising out of the ideas of the feminist, mens-liberation, spiritual, human potential, environmental, appropriate technology, simple living, and non-violent-action movement of the 1970's... and out of the ideas of the social scientists and others who share these concerns.

Working Papers for a New Society

4 Nutting Road
Cambridge, Massachusetts 02138
(617) 547-4474

Working Papers for a New Society

is a bi-monthly magazine that focuses on new political ideas and reform movements. Its interests range from foreign policy to community organizing; from the energy crisis to insurgency in the labor movement. Among its writers and editors are Christopher Jencks, Andrew Kopkind, Rosabeth Moss Kanter, Richard Barnet, Emma Rothschild, and James Ridgeway. Subscriptions are \$15 a year (six issues).

Win

503 Atlantic Avenue, 5th Floor
Brooklyn, New York 11217

Win is a weekly magazine for peace and freedom through non-violent action. Feature articles inform readers about international/political situations, national political and environmental issues, and cooperatives. People's bulletin board, book reviews, and prison notes are regular columns. **Win** is published with the support of the War Resisters

League. Subs. \$11/ year, weekly except 11 weeks spread through the year.

In These Times

1509 N. Milwaukee Ave.
Chicago, Illinois 60622
(312) 489-4444
Established 1977

In These Times is an independent socialist newsweekly offering in-depth, insightful coverage of the nation and the world. Our editorial focus is like that of any general circulation publication — politics, labor, energy, the environment, news of interest to women, sports, the arts, and society. Subscriptions are \$17.50 yearly; \$7.75 for four-month trial. Send correspondence to Box 228, Westchester, Illinois 60153.

Seven Days

206 Fifth Avenue
New York, N.Y. 10010
(212) 689-3803

Seven Days is a news-feature magazine which reports on and analyzes current events.

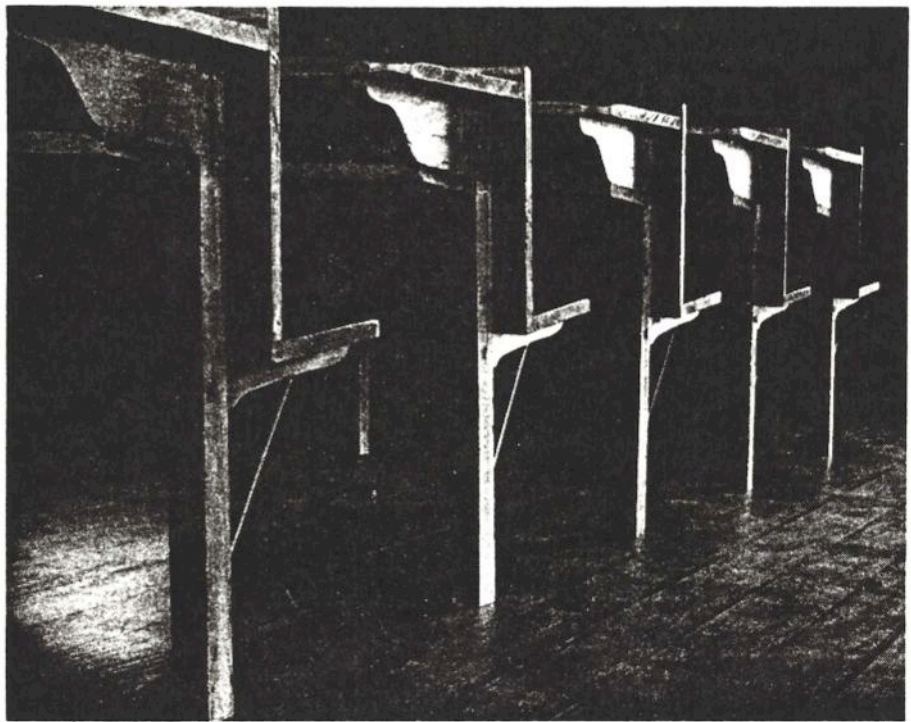
Seven Days seeks to offer information that people do not already know, facts and analysis which expose the inner workings of the American capitalist machine and reveal the mechanisms — often difficult, painstaking, slow — which are available to take this machine apart and create a new one, yours and ours, based on mutual respect and cooperation rather than selfishness and competitiveness.

The subscription rates are \$15 yearly for twenty issues.

Mother Jones

1255 Portland Place
Boulder, Colorado 80302

Good popular magazine with an alternative bent. Well-written in-depth articles on politics, environment, health, and the arts.



Education



overview

We didn't know a lot when we started the free school movement in the 60's. We didn't know how to teach or even how to pick good teachers. We didn't know how to use authority or how to work within the collective process. We didn't know how to raise money to keep our schools running, or how to keep people committed without burning out. We didn't know how to organize and take control over that which should always have remained within our domain - schooling and education.

We did read A.S. Neill, Sylvia Ashton-Warner, Holt, Kohl and Featherstone. We had the media's interest and focus, a sense of our own empowerment and a portion of our society screaming about the impoverishment of our education system. We had guts and energy and we created an alternative, grass roots, free school movement.

The years between 1964 and '74 were our hope. Free schools, alternative high schools, parent-controlled day care and free universities were a celebration of community involvement and professional educators' openness. We challenged the way learning happened and what we needed to learn. Politics, feelings, class, race and poverty became the subjects, not themes to be glossed-over in simplistic textbooks. We were able to question our smooth processing through a system intended to produce housewives, workers, managers, professionals and rejects - according to the needs of the society and the administration of Stanford-Binet and the Educational Testing Service. The chasm which had been growing between people's lives and the classroom was, for a moment, bridged.

But community involvement can be exhausting. The burnout rate of teachers and parents, plus the expense of providing private schooling made public school increasingly attractive. There were alternative public schools. They had funding, but had to fight constant rear-guard actions by school boards and administrators, backed by a broad consensus of skeptical tax payers seeking to gut innovative programs.

Even the best, innovative programs often depended on one teacher's personality and could not be replicated - at least by the methods employed by the traditional education schools. Teachers went out with the flower of their ideals in one hand and the sword of their authority in the other. Without a firm base in structure, competence, trust in themselves or respect for student skepticism, they gave up their ideals: the sword remained.

Whether the opportunity to radically change American education was any more real than when John Dewey led the struggle in the 30's, it substantially failed. If a new way of learning, capable of harmonizing complexity and simplicity, personal growth and social survival, was occasionally defined in the heat of learning, the method of dissemination was not.

Today, free schools are no longer a force in changing educational practice. The newsletter of the movement has died (The New Schools Exchange) and the final New Schools Directory, summing up ten years of publication, is somewhere between a valuable resource, a compilation of hope and a gravestone. As for alternative public schools, it's sad and hardly a test of merit that many a first grader reveling in the joys of a truly open classroom will never experience more than a few years of open learning. Support programs, once coming from government and foundations, now are mainly from active parent groups and dedicated, professionally committed diehards.

If we haven't yet learned to secure progressive educational change, there are some practitioners (professional and lay) who have the skills, the background and commitment to

continue responding to institutional failure. The Association for Experiential Education has been holding annual conferences since 1973, and continuing support comes from the network of teachers' centers, the Education Exploration Center in Minneapolis, Bank Street School, the Free University Network, and "Applesauce," the newsletter of the alternative public schools movement. Some of those public alternative schools do survive, even on a secondary level, and many more teachers work valiantly within unsympathetic systems to keep their classrooms open. Still functioning and sometimes flourishing are street academies, Native American Survival Schools, and schools which reflect the discipline and methods of Montessori, Rudolph Steiner (Waldorf Schools) and the Friends.

Into the 80's, a new generation of parents who have been involved in cooperative lifestyles are used to having a say in the important decisions of their lives. As their children grow older and move through the school systems, they may spark another grass-roots movement to humanize classrooms, involve parents and support creative teachers. The decentralized, community-controlled nature of our public school system has often been a reactionary aspect; it may be the long-term hope.

Beyond formal institutional frameworks is the learning which happens in cooperative environments. Learning how to live and work together is only the beginning. As people realize that they are truly responsible for their living spaces and workplaces, they need to know how things work, how to make them work better, how to plan.

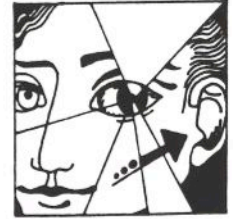
For many of us, education no longer takes place only during the first 18-25 years of life. For adult learners, conferences and retreat centers (like Pendle Hill in Pennsylvania and Interface in Boston) respect the learner as participant and have influenced thousands. Naropa Institute in Boulder, Colorado offers extensive summer programs blending spirit and the arts. Programs developed by Antioch, Friends World College, Goddard and Campus Free College offer learner-defined, experience-based, undergraduate and graduate degree education (which may be as expensive as a traditional degree, however). Skill centers, Women's Centers, free universities give us more control over our lives. The New School for Democratic Management offers the tools to develop an economic base for self-sufficiency.

The long-range effect of free and alternative schools on our culture is still unknown. There is no question, however, as we listen to the "back-to-basics" cry from school boards and nervous, upwardly-mobile parents that traditional education has failed badly. A poignant realization is that what passes for education prepares us neither to understand nor negotiate economic recessions, technological unemployment, inflation or alienation. The schools are both society's child and its parent. Until we look beyond the schools at the whole culture, we will continue to nurture illiteracy and apathy. Ignoring reality and dreams breeds violence and incompetence, and is poor preparation for citizenship and participation.

by Mikki Wenig
Mikki is a former teacher, and is involved in
the child care program at Twin Oaks Community



New School In Town



article by Mark Schapiro

There's the Whole Foods Coop in Minneapolis; the Carrier Pigeon book and periodicals distributors in Boston; Olivia Records in Los Angeles; and the Solar Center in San Francisco. A diverse group of alternative businesses providing a diverse range of services. What they have in common are their problems: in their own way each has confronted some of the difficulties involved in creating economic alternatives in this country:

The Whole Foods Coop can't tell where to invest its surplus capital; Olivia Records is trying to decide how to market its new women's music; Carrier Pigeon is struggling with slow decision-making in a business that demands rapid-fire decisions; the Solar Center is looking for credit sources and markets for its collectors.

All of these businesses are democratically managed, and all are alumni of the New School for Democratic Management.

Downtown San Francisco is an incongruous setting for a school grounded in the principles of democratic management. Crocker Bank, Alcoa Aluminum and the Transamerica Building dominate the surrounding skyline. The School's founder, David Olsen, is familiar with the side of business represented by these monuments — he taught economics at Cornell and Tufts universities. Olsen came to California disillusioned with the prevailing academic approach to business education.

Traditional sources of business education - business schools, two year colleges, or private consultants share certain assumptions about how resources and labor should be used, and how the decision-making structure should be organized. They ignore problems associated with collective decision-making and community accountability. These problems can range from a concern for the quality of goods and the environmental impact; to the consequences of seeing fair wages for workers and a fair price to consumers as a benefit; to the long-term advantage but often short-term complexity of shared responsibility and authority.

Traditional business education stresses managing capital for the sole purpose of return on investment. The New School insists on also considering the social and human effects of such decisions. It teaches people to manage capital for the sake of people and communities.

Democratic management is a question of power - who governs the business, and on an every day level, who governs the workplace? The school is committed to workers controlling the workplace. Having a stake in the performance of a business or organization, whether non-profit or profit-making, is the key to the school's approach to business education. Carrying that philosophy into the classroom is a whole other dimension.

The school's first classes were held in the summer



some members of the class of '77, course in Democratic Management

Come then, children of the marches
veterans of tear gas and fallen arches
coop struggles across the land
Come to San Francisco - with a notebook in your hand

100 people gathered for two weeks
We broke into classes, but skipped the cliques
too busy learning what we have to know:
Financial management and accounting
for the new age
Democractic organization
for a living wage
Community development
with social benefit the gauge



of 1977, in classrooms rented from a local university. So far, over 1,000 students from 700 organizations have attended. Among the graduates are members of housing coops, tenants unions, worker-controlled businesses, alternative publications, community schools, women's centers, environmental and social-action groups, health collectives and credit unions.

The New School does not hold fast to its anchor in San Francisco. It sponsors classes wherever there is a substantial demand among the alternative community for its special brand of education. In each situation local community groups are recruited to provide publicity for the courses. Training programs have been held in such cities as Boston, Madison, Portland, Seattle, Los Angeles, Helena and Minneapolis. From 50 to 100 people usually attend each session, with small classes stretching from seven to a maximum of 25. Staff tries to arrange the program with people's work schedules in mind. Classes are usually offered at nights, on weekends or in concentrated weeks. Tuition ranges from \$65-\$90 per class.

When the school came to Minneapolis last year, the Whole Foods Coop was ready to send one of its workers to a class in Financial Management. Whole Foods problem was typical of many food coops: when faced with a decision over saving their small surplus capital to invest in something like a dairy cooler, or immediately purchasing 20 extra pounds of produce each week, they realized their financial records were not complete enough to determine which choice would be most beneficial. Over the long run, which would bring the store more customers? Which would help increase their cash flow?

Taking the Financial Management course, the Whole Foods student learned some of the techniques of financial planning, and methods for managing cash, evaluating the costs and benefits of different products, jobs and services. He returned to the coop with the tools to help determine future investment decisions.

As much is learned when people gather around the steaming coffee pot (herb tea for the New Agers) as in the classrooms. The school provides a communal roof under which people involved in the whole spectrum of alternatives can meet to share their respective hopes and problems.

When the worker from the Whole Food Co-op signed up for the Financial Management class, it also meant the opportunity to meet with a cooperative housing organizer, an editor of the local alternative paper, and with teachers of other courses who circulate freely, and engage informally in discussions with students.

Participants in school sessions discuss questions confronted daily in their working lives. Traditional teacher-student roles are discarded, with emphasis put on the sharing of experiences between class participants. The teacher's role is to catalyze discussion, providing a focus and adding suggestions based on experience in the field.

Some students have complained about the classes' lack of structure. At times teachers trust too much to the dynamics of group discussion, not asserting their own expertise in a particular field. But many students have felt that the process of discussion is as important as any facts that might be learned. Sorting out the dynamics between those who prefer a straightforward presentation of the issues at hand, and those favoring a free-wheeling discussion gets mixed with the teacher's own preferences. Complicated. Often the tension is resolved with a simple class vote on what students feel is the most effective way to deal with the subject.

Some 100 teachers are part of the New School's revolving pool of faculty, recruited regionally and locally for each session. They are paid a decent wage, as the school sees livable salaries as the first step toward a self-sustaining alternative movement. At times it can still be a problem attracting teachers with both experience in the field and a commitment to democratic process, and to community and environ-

mentally responsible business. Usually, however, there are enough competent and experienced people anxious for a try with the school's innovative educational approach.

Jerry Dodson is one of this new breed of business people/teachers the New School has in mind. He is founder of San Francisco's only community-owned Savings and Loan, and teaches financial development for the school's home sessions.

Remembering his Berkeley days as an anti-war activist, Dodson comments that the New School "is not just trying to save the world like we were, with four people and a telephone. They're giving people some very useful skills."

The mix of practical experience, traditional business schools and democratic/community background is a theme which runs through both the faculty and the students. Skills, experience and politics means that people have a high probability of meeting as peers in at least one category - cutting into the kind of hierarchy and competition which pervade most schools. It doesn't hurt, of course, that the only marks are those you're prepared to make on your ledgers when you get home.

Joyce Rothschild-Whitt has taught with Cornell's School of Industrial and Labor Relations and offered democratic management at the New School's June, 1978 Minneapolis session. Bill Sennet, a left-wing organizer in the 40's who applied his considerable skills to building a huge truck leasing business, is now co-publisher of the socialist weekly, "In These Times." Bill teaches the school's marketing class, recently attended by a representative of Olivia Records.

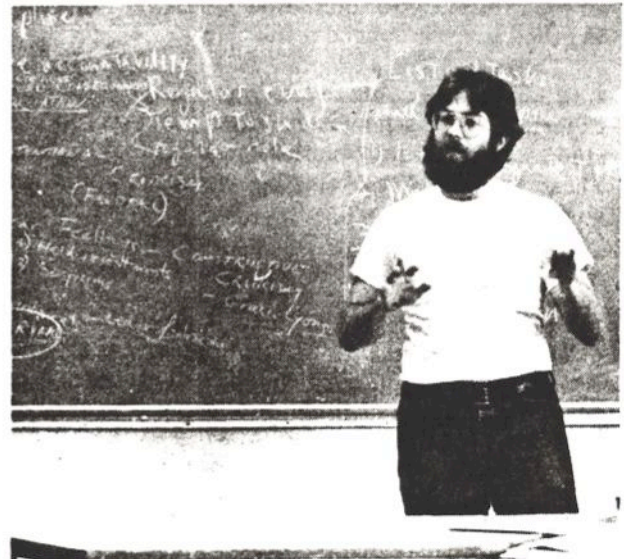
Olivia, based in Los Angeles, is the largest women's recording company in the nation. Unfortunately that doesn't mean much when you're faced with giants like Columbia and Warner Communications. The questions faced by the women at Olivia were: how to present the likes of Cris Williamson and Margie Adams to the public in a way that would not degrade them as artists or human beings (as promo campaigns do), while ensuring enough record sales to keep the company afloat. Should they attempt to sell the records in as many mainstream record stores as possible, or limit their distribution to specialized political and women's stores? These are questions faced, in different forms, by many alternative groups, especially those providing products or services outside their immediate area.

M...maa...marketing." Saying the word without cringing is Sennet's first step in class. It takes the evil word and shows how marketing techniques can be used more effectively to present useful products and services.

In the session Olivia attended, Sennet addressed their specific needs by suggesting ways to present

their performers to the media through promotional packets, methods for distributing and packaging the records, and market research to help identify their potential buyers. The women of Olivia later wrote to the school: "The courses we took were excellent. We needed basic skills and information. We got it in a supportive environment which addressed itself well to at least some of our political goals with our business."

In marked contrast to most American business schools, 55% of New School students are women. Classes such as Women in Business cater particularly to the needs of women, offering suggestions for countering sex discrimination, the legalities of women-only businesses, and how to deal with some of the implicit sexual discrimination which often afflicts even the best-intentioned alternative businesses and organizations.



The folks at Carrier Pigeon, the Boston book distributors, were afraid of following in the wake of their namesake. A collective decision-making structure can be hard enough in any organization; in the book distribution business it can slow decisions enough to be fatal. A decision must be made quickly on how many books to deliver to a local bookstore: who makes it? Should the business be organized into separate, collectively-run departments, increasing efficiency and decreasing all-around participation? Or should decisions be made by all the worker-owners, opting for a more pure democracy? How does a balance between the two look? As the primary distributor of social change periodicals and small-press books in the New England area, Carrier Pigeon needed a decision-making process that would reflect its commitment to gaining as wide a distribution as possible, while maintaining a democratic work structure.

Carrier Pigeon sent a number of people to the New School's Boston session for a class in Democratic Management. Using case studies, role-playing, and simple organizational charts, the class explored different structures of decision-making, from consensus to "representative democracy". By discussing different elements of this range of possibilities Carrier Pigeon's scouts developed a sense of which way they wanted their organization to go.

The course covered a number of topics critical to any organization: planning, decision-making and structure, the role of leadership, division of labor, hiring, firing, and pay structure. Like other New School courses - such as Management of Coops, Community Economic Development, Conversion to Worker Ownership, and Business Strategies - Democratic Management did not present concrete answers, but in presenting various possibilities each student emerged with a feeling for the best solution for their respective organization. Carrier Pigeon found its problems were indeed resolvable.

Others are now able to learn from Carrier Pigeon's experience. The school is developing a library of case studies of successful solutions to common problems. These will serve as examples for other groups with similar situations.

"The most important thing I learned at the session," noted one student, "was that democratic management can be just as efficient and successful as any other structural form of management."

The New School is not anti-profit. Like other business schools, it asks whether an enterprise can make enough money through sales or grants to give workers a livable income and allow for further growth. But the New School considers part of its responsibility to raise questions of social and environmental productivity as well. Integrating values with business respects the learning of a generation which refused to accept that progress and efficiency are valuable as an end. Education is a whole process, demanding 'why' and 'for whom', as well as 'how'.

Two years ago, Peter Barnes, ex-West Coast editor of the New Republic, figured the time was ripe for setting up a solar heating business. It was a bold step. Not only was the field of solar power just emerging from its infancy, but he wanted the business to be owned and operated by its workers.

The sun and rapidly expanding solar research took care of the technology. The organization of the worker-controlled business was another matter, as attempts at worker control in this country have often been plagued by financial and organizational problems that can lead to failure. Barnes needed to know where he could go for starting capital for a small worker-controlled business, and how to market his collectors. He briefly toyed with the idea of spending

\$15,000 for two years at Stanford Business School, but soon realized that running a small business is miles away from running a large corporation. Studying the accounting practices of Eastern Airlines or Proctor and Gamble would get him nowhere.

Instead, Barnes went through two weeks of intensive training in a New School Financial Development class. It helped him identify lines of credit, and develop systematic methods for accounting, predicting future capital needs and solar cash-flow. Barnes' Solar Center is now a healthy operation with ten employee-owners, and installing \$227,000 worth of solar equipment annually to homes and apartment buildings throughout the San Francisco Bay area.

"It was the best education of my life," Barnes recalled, "and for what it's worth, I spent four years at Harvard. As long as we're waiting for the revolution, we might as well build some economic enterprises the way we'd like them to be."

Competing against 100 years of American business tradition is no easy task, and New School coordinator Mara Liasson lamented the difficulty of convincing traditional business-people of the advantages of democratic management and education of the workforce. In the near future, however, the school hopes to expand its consulting services to entrepreneurs, unions and public agencies on new methods of involving workers in the decisions that affect their daily working lives.

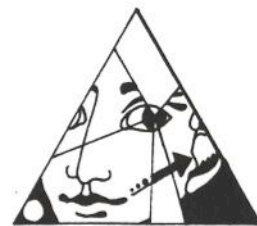
The Solar Center, Carrier Pigeon, Olivia Records and the Whole Foods Co-op are only four of the hundreds of organizations that have attended the New School, and a fraction of the estimated 10,000 cooperatives and alternative businesses in this country today. They represent an expanding network of community-based economic alternatives that the New School sees as laying the groundwork for a comprehensive, alternative economic base - with a whole new set of social, economic and personal priorities.

The New School teaches the business skills which are essential to ensuring a financially stable, alternative sector. Only such a sector can provide the economic support for further social change. By integrating the organizational skills of 'democrats' with the practical, entrepreneurial skills of 'business,' the school hopes both to redefine 'practical education' and to support a new manner of doing business in this country. The goal, or process, somewhere over the rainbow (and somewhat right now) is new forms of economic, political and personal relationships.

Mark Schapiro was a summer '78 intern at the New School, and recently graduated from U.C. Santa Cruz.



Resources



education

Access

These groups have an overall picture to share

For information about education and social change:

Education Exploration Center
P.O. Box 7339
Powderhorn Station
Minneapolis, Minnesota 55407

For any kind of alternative education listing:

1978 Directory and Resource Guide
New Schools Exchange
Pettigrew, Arkansas 72752
(501)677-2300

For information on alternative public schools:

National Alternative Schools Program
School of Education
University of Massachusetts
Amherst, Massachusetts 01003
(413) 549-0941

Adult Education

Campus-Free College

1239 St., NW
Washington, D.C., 20005

Campus-Free College offers AA, BA, and MA degrees in just about anything a student wishes to set up. There are 150 program advisors around the country who work with students, designing and evaluating courses. Campus-free college is not for everyone. It requires a willingness to develop qualities of self-criticism. Since so much responsibility is placed on the student, the program advisor's main task is to help the student to manage the responsibilities of being a directed (or campus-free) learner. Students design their own learning projects and pursue them wherever and however is most appropriate. Students discover and avail themselves of a range of instructional services. A comprehensive catalogue is available for \$2. Even if you do not enroll it will be a valuable guide to organizing your outlook on learning.

Folk-College Association of America

CPO Box 287
Berea, Kentucky 40408
(606) 986-9341 ext. 528
Established 1976

The Folk-College Association of America has a three-fold purpose: to form a communication resource in non-competitive liberal education for mature youth and adults (especially as exemplified in the folkhogskoler of Scandinavia); to make this type of schooling, and its century-long experience better known in the Western Hemisphere; to identify and encourage educational enterprises which are consonant with the folk-college idea and spirit.

Our chief undertakings thus far include the newsletter, **Option**, published three or four times a year, and an annual conference. Proceedings of the first conference, held in Berea in 1977, have been published and can be obtained from us. The second conference was held

in Yellow Springs, Ohio in 1978. The 1979 conference will take place in Tyler, Minnesota July 8-14.

Downeast Community

Hidden Valley
Freedom, Maine 04941
(207) 342-5177

This is an educational/alternative group formed with twenty-five college students from a Connecticut college, and transfer students from other schools. The students obtain a full semester's credit for this unique experiment in studying Utopian history and ideas. They create a community from scratch in a setting with exceptional facilities that serves as a summer camp for children. They also do conservation projects and study and experience group dynamics psychology, spiritual community simulations, isolation in a log cabin, and philosophy. The program operates from September 1 to December 1 under the

direction of Professor Jay R. Stager, Manchester Community College, Manchester, Connecticut.

Institute for Wholistic Education
P.O. Box 575
Amherst, Massachusetts 01002
(413) 549-0886
Established 1975

Our vision of education goes beyond the traditional classroom to seeing life as the larger classroom in which we find ourselves. We view education and the natural process of growth as one; our approach is based on the principles of psychosynthesis, which looks to the big questions of life: What is truly meaningful? What is important? What is the direction of my life? Psychosynthesis recognizes that each individual is spiritual in essence and that our fundamental opportunity is to express this essence in the world.

The Institute provides a variety of services, including a Masters Degree Program in Wholistic Education in affiliation with Campus Free College; professional training for educators and counselors; programs on specialized themes for professional and personal development; counseling and therapy for individuals; consultation to individuals and organizations; a book service, and the publication of a newsletter. For our brochure please write or call.

Community Free School
P.O. Box 1724
Boulder, Colorado 80306
(303) 447-8733
Established 1969

The Community Free School is a Colorado non-profit corporation organized to promote the freedoms to learn and to teach. We facilitate the sharing of knowledge by connecting qualified teachers with interested students.

The Free School offers its educational opportunities to everyone, acting as a coordinator. Anyone can take a class, with enrollment on a first-come, first-served basis. There are no requirements for entrance, no grades, no formal credit or degrees, and hopefully, nothing to interfere with the direct experience of learning. We believe that education should be a sharing experience where all members of a class may teach, learn, and participate in the style they find most comfortable.

People's Law School
558 Capp St.
San Francisco, California 94110
(415) 285-5070
Established 1971

Peoples Law School is a non-profit tax-exempt organization providing legal information and referrals to the Bay Area community. Through telephone and walk-in counseling, PLS assists people with day-to-day problems that do not require the assistance of professional counsel. Further, through workshops, legal rights pamphlets, and a monthly bulletin, PLS offers information which helps people avoid potential legal difficulties. PLS, in cooperation with other organizations and institutions, is working towards developing a legal system which is responsive and accountable to the needs of the public. There are no lawyers here — just law students and other people interested in helping the lay citizen.

Pendle Hill
Wallingford, Pa. 19086
(215) 566-4507
Established 1930

Pendle Hill is a living-learning community founded by members of the Religious Society of Friends. Each year a unique group of people comes together here for an experiment grounded in the cornerstones of workshop, study, work, and

caring for one another. It is an educational community of adults in search of wholeness; wrestling with their hardest problems and celebrating their deepest joys.

The community is composed of about 70 people. The 35 students typically range in age from 19 to 75. The purpose of Pendle Hill is to provide a learning time in which life can be lived for its own sake. We intend to protect the time and space in which each person can explore areas vital to his or her growth through reading, writing, meditation, dialogue, and creative projects. These efforts cannot be structured or evaluated in traditional academic terms. Therefore, Pendle Hill gives no examinations, grades or credits, since these are not relevant to discovering what may be happening in the life of an individual or the community.

The Learning Exchange
P.O. Box 920
Evanston, Illinois 60204
(312) 273-3383
Established 1971

The Learning Exchange is a service that enables individuals in the metropolitan Chicago area to learn, teach, and share whatever interests them. Currently, over 30,000 people are registered in over 3,000 subject categories. Academic subjects, foreign languages, music, sports and hobbies, arts and crafts are the more popular subject areas. Users of the service are given the names and phone numbers of other users to contact. They make their own arrangements as to where and when they will meet and fee arrangements if any.

In addition, the Learning Exchange provides information and assistance to other individuals and organizations who wish to start a similar service. Workshops, a newsletter and manual, and consultation are available. Information can be obtained by writing to the Director



of National Programs at the above address.

Brooklea Farm Project

RD 2
Fort Ann, New York 12827
(518) 632-5421
Established 1973

Brooklea is an educational program designed primarily for people aged 17-21. We teach a variety of subjects related to the operation, growth, and maintenance of farm, homestead, or wilderness areas, provide practical experience in each, and foster an environment for individual development of interests. The goals of Brooklea are to

better enable students to deal with the outdoors and react in a positive manner when placed in a foreign environment; to understand how people work together; to be more capable of channeling individual action into a cooperative effort; and to instill self-respect, and a feeling of personal worth. Interested people may contact our registrar.

School of Living, Inc.

P.O. Box 3233
York, Pa. 17402
(717) 755-1561
Established 1934

All are familiar with a School of Engineering or a trade school, but

Ralph Borsodi was the first to conceive and organize a school of living. By dealing with practical issues the school counters the fragmentation that dominates modern education and living. The School is an attempt at wholeness and fulfillment of human beings by more careful attention to major, universal problems of living.

The School has promoted for decades many of the movements now flowering: Natural Foods, Appropriate Technology, Homesteading, Intentional Community, Decentralization.

The School of Living also charters local centers to extend its activities. Membership in the School is \$6 annually.

Education & Social Change

Education Exploration Center

P.O. Box 7339 Powderhorn Station
Minneapolis, Minnesota 55407

Education Exploration Center is a resource center for social change in education. Through publications, workshops, conferences, etc., we aim to bring to the attention of teachers, students, and other concerned people: social change curriculum materials; process ideas; a viable philosophy of education-political change; abundant but inadequately-known resources and resource centers; and examples of successful educational-political classroom work.

Teaching Human Dignity

Social Change Lessons for Every Teacher,
by Miriam Wolf-Wasserman and Linda Hutchinson
Same address as Education Exploration Center above

Teaching Human Dignity is a collection of essays, histories and lessons written by women and men and

committed to making the American education system relevant to our lives. It tells how people can begin to change themselves and society through their work in schools.

Article on labor studies, white-ethnic studies, third world and women's studies, death and dying, gay and lesbian culture and the classroom process can be adapted to the traditional curriculum and help students see relationships between their studies and their culture.

Center for the Study of Education and Politics

Box RRR, Wesleyan Station
Middletown, Connecticut 06457
(203) 347-9411 (x898)
Established 1977

The Center for the Study of Education and Politics is a collective of people working to promote campus activism as part of a broader movement for social change.

We sponsor groups involved in anti-apartheid struggles, efforts to demystify the role of standardized tests, Radical Teacher magazine and numerous conferences and workshops.

Politics and Education

Wesleyan Station Fish Hall
Middletown, Connecticut 06457

Politics & Education magazine is published quarterly by the Center for the Study of Education and Politics

P & E covers topics such as student participation in university governance, alternative lifestyles and studies, universities and workplace democracy and the campus anti-apartheid movement. A variety of radical perspectives are presented. Subscriptions \$5 students/\$10 others. Sample issues \$1.25.

The Society for Educational Reconstruction

c/o Dr. Thomas Venables
Graduate School of Education
Rutgers University
Camden, New Jersey
Established 1969

The Society for Educational Reconstruction is an organization of teachers, administrators, counselors, students, college professors and other human service educators

who recognize the intimate relationship between education and social change.

We are committed to four major goals; democratic socialism, a global order, cooperative power and self-transformation. Our goals are interdependent and each is indispensable to the other. All are ways of expressing SER's radical conception of society and education.

SER publishes **Cutting Edge**, a quarterly journal, and **Educational Reconstruction**, a four year anthology of **Cutting Edge** articles and essays. The range of articles extends from Stereotyping in Textbooks to a photo essay on city kids. 118 pp.

New School for Democratic Management
589 Howard S.
San Francisco, California 94108
(415) 543-7973

See article in Education section.

Directories

New Schools Exchange
Pettigrew, Arkansas 72752
(501) 677-2300/2426
Established 1969

New Schools Exchange's 1978 **Directory and Resource Guide** is still available. Included are: National Directory of Alternative and Community Schools; National Directory of Free Universities and Alternative Adult Programs; How To Choose A School; a look at the history of alternative education for children and adults; New Schools Exchanges Bibliography for Alternative Educators; curriculum enrichment guide for teachers and schools. The **Directory and Resource Guide** is jammed full of relevant information for the newcomer as well as the oldtimer to alternative education. Ask for our brochure of past issues still available. Cost is \$1 per back issue. The 120-page directory sells for \$5.

Growing Without Schooling
308 Boylston St.
Boston, Massachusetts 02116
(617) 261-3920
Established 1977

Growing Without Schooling is a newsletter about the ways in which people can learn, acquire skills, and find interesting and useful work, without having to go through school. In part, it is about people who, during some portion of their lives, did something other than attend school. Mostly, it is about people who want to take their children out of school and teach them at home. The legal problems experienced and solved by readers who are now doing this is shared. Published bi-monthly, GWS includes a directory by state of "un-schoolers".

Free University Network
615 Fairchild Terrace
Manhattan, Kansas 66502
(913) 532-5866

The Free University Network (F.U.N.) is a national organization serving the 200 free universities and learning exchanges in the country. A free university is an organization offering ungraded, unaccredited classes to the general public.

The Free University Network helps people start a free university or learning exchange, provides technical assistance and support to local organizations and promotes alternative education at the national level. F.U.N. holds national and regional conferences, distributes publications, and communicates with local organizations. F.U.N. News, a newsletter, is published twelve times a year and costs \$5 per year.

Legality

National Association for the Legal Support of Alternative Schools
P.O. Box 2823
Santa Fe, New Mexico 87501
(505) 471-6928

NALSAS is a non-profit tax-exempt national information and legal services center designed to research,

coordinate and support legal actions on behalf of non-public educational alternatives. We deal with issues relating to compulsory attendance laws or other state controls imposed upon educational alternatives to government-supported schools. NALSAS also helps interested persons and organizations locate, eval-

uate, and create viable alternatives to traditional schooling. We publish a quarterly newsletter, **Tidbits**, selling at \$10 for 4 issues, and distribute Ed Nagel's book, **Cheez! Uncle Sam** (\$8.95), a comprehensive non-fiction story of the successful struggles of the Santa Fe Community School.

Public Alternatives

National Alternative Schools Program

School of Education
University of Massachusetts
Amherst, Massachusetts 01003
(413) 545-0941

The National Alternative Schools Program is a national resource center on public alternative education. We try to support the development of alternative schools primarily through networking and dissemination. Our major publication is a National Directory of Public Alternative Schools which serves as a resource to a variety of people from students and parents to teachers and school administrators. In addition, we publish a newsletter/journal, **applesauce**. NASP is a non-profit organization and is staffed primarily by individuals who have had extensive experience in alternative education.

applesauce

N.A.S.P.
School of Education
University of Massachusetts
Amherst, Massachusetts 01003

applesauce is a journal for alternative education published by the National Alternative Schools Program. This lively and informative journal includes commentary and information written by, for, and about public alternative education. Each issue contains at least one feature, a resource section, and legislative update when applicable. **applesauce** welcomes unsolicited articles, comments, artwork and other contributions from its readers. Subscriptions are \$5 for 6 issues.

The Learning Exchange

2720 Walnut
Kansas City, Missouri 64108
(816) 471-0455
Established 1972

The Learning Exchange is a non-profit educational resource center where our staff and our participants, adults and children, meet to learn together. We offer: a warehouse space where individuals, groups and families feel welcome and comfortable in an environment full of ideals, materials and workspaces; a recycle resource center; hands-on workshops for adults and children, in-service workshops for teachers; curriculum development; and graduate credit courses.

The Learning Exchange has had over 12,000 participants in the last year and is totally funded by private sources. We seek to involve the whole community in building a better educational future for ourselves and our children.

Alternative School Network

1105 West Lawrence, R. 210
Chicago, Illinois 60640
(312) 728-4030

Coordinating office for coalition of 46 independent community-run alternative schools in the Chicago area - mostly in the inner city. The Network serves the schools through helping them do fundraising, publicity and other projects. Publications include a newsletter (\$5 for 10 issues), and Literacy in 30 Hours, a study of Paulo Friere, for \$2.50.

Publishers of Nonsexist,
Non-Racist Children's Books

Lollipop Power, Inc.

P.O. Box 1171
Chapel Hill, N.C. 27514

All of Us, Inc.

175 S. Broad St.
Monmouth, Oregon 97361

Before We Are Six

15 King St. N.
Waterloo, Ontario

Diana Press, Inc.

4400 Market St.
Oakland, California 94608

New Seed Press

P.O. Box 3016
Stanford, California 94305

Kidsarus

P.O. Box 3871
Wellington, New Zealand

Joyful World Press

468 Belvedere St.
San Francisco, California 94110

Canadian Women's Educational Press

305-280 Bloor St. W.
Toronto, Ontario, Canada

Kids Can Press

Box 5974, Postal Stn. A
Toronto, Ontario, Canada

Third World Press

7524-26 Cottage Grove
Chicago, Illinois 60619

Feminist Press

SUNY at Old Westbury
Box 334
Old Westbury, N.Y. 11568



Decision ~ Making



overview

Making choices is easy when teachers, parents or bosses are the final authority. In the 60's a generation of politically motivated young people wanted a share in the decisions which controlled their lives. Many traditional institutions were too inflexible to meet rapidly changing needs. In the process of exploring those needs, alternative institutions were developed; alternative both in what they did and how they did it:

- Needs for support and personal growth generated consciousness raising groups.
- Needs for community generated communal houses, block associations, rural communities.
- Needs for right-livelihood generated worker collectives.
- Needs for political power generated large coalitions opposed to the war and racial inequality.
- Needs for supportive environments generated women's centers.
- Needs for a healthier diet generated food buying clubs and storefronts.

The impetus for these organizations was primarily reactive. There was always more clarity and agreement about what was to be avoided, than what we wished to create. This reactive energy led to intense experimentation:

- As a reaction to hierarchy, we tried sharing all information through frequent rotations.
- As an alternative to majority vote, we sought consensus.
- As a reaction to compartmentalization, we lived and worked together.
- As a reaction to compartmentalization, we lived and worked together.
- As a reaction to patriarchy, women asserted themselves, and some men worked on patience.
- As a reaction to a purely intellectual approach, we explored our feelings.

Much of what was explored worked. The new forms brought people together; within them we could develop our style — usually without Robert's Rules of Order. To work through choices to the point where everyone understands "why" and "how" lays the groundwork for long term work together, but it is dreadfully consuming of time. Many of our institutions only existed on massive inputs of human energy. Personal burnout was a common phenomenon. Some people found collectives (core groups sharing as much responsibility and authority as possible) to be the most oppressive work situation of their lives.

As long as the purpose was primarily community learning and self-awareness, the only question was, "Is it worth the time and energy to the participants?" Once people moved the decision-making into areas of survival and task accomplishment, however, the trade-offs became apparent.

The organizations which depended on enthusiasm without reward, grants without clear service, which tried to carry out business without consistency, folded. Organizations that survived began to take themselves more seriously. If they were in this for the long haul, they could not be continually re-inventing the wheel. People who had explored painstaking collective process were ready for more efficiency.

Which decisions are worthy of being considered by the whole? Which are less consequential and can be made by a smaller group? What is the relationship between task and structure? Can we afford the effort involved in fifty people writing a decision paper together? How do we acknowledge and appreciate that as individuals we have different strengths?



Once having gone through the generational experience of cooperative reeducation, do we have to do it every time? Some people are attempting to integrate learning, perfect skills and take next steps. The problem is, very often, that about the time a group of co-workers/livers arrives at some understandings, someone new shows up. Transmitting experience and skills to new people is always difficult. With clear authority figures or rigid systems, it often becomes easier to deny that experience or competence has anything to do with judgement. The net result can be hidden decision-making by those who know what's up, wasted discussion, and worse, a failure of any effective learning. As experience and organizations become more complex, collective rhetoric will not replace training. Having freed ourselves from one set of pat answers, we are in danger of another.

Decision-making, as it applies to government and business, has long been studied in traditional schools. Some of those insights are useful, as are the writings of Peter Drucker, Seymour Sarasin, Rosabeth Kanter, Paul Bernstein. New organizations, like the New School for Democratic Management, the New England Cooperative Training Institute, and Bay Area Radical Therapists are helping current alternative organizations make transitions from simple collectivity to workplace democracy. The Movement for a New Society offers both training manuals and sessions for developing sophisticated collective skills.

Beyond institutional decision-making, the hardest question is whether there is a significantly increased potential for personal choice substantially free of hierarchy, sexism and class judgements. Do we have the increased skills to treat ourselves and each other with more respect and love? The answers circle around to the cooperative and communitarian environments we've created. Within them, for all their failings and incompleteness, we have support for more humane choices. Without them, we are still one on one, or two against the world.

In a decade, a generation has moved from handling mass rallies, to sharing in small collectives, to management of medium-sized businesses, services and networks. Creating living spaces, workplaces and styles of relating which are appropriate to women as well as men, feeling as well as planning, which respects efficiency and democracy hasn't been easy. Although some agreements and styles have been worked out at the scale of present experiments, how does that apply to the choices involved in governing our neighborhoods and cities? Does any of the learning mean anything beyond the small circle of a counter-culture? Will we ever learn enough to make appropriately wise choices for our regions, nation and planet? In the face of questions which almost defy speculation, it remains to perfect the tools we have, and prepare ourselves to apply them to the challenges which arise.

*by Lew Bowers
Lew is director of
The New England Cooperative Training Institute
and a former member of the New Haven Food Coop collective*



Clamshell Alliance



article by Susan Hoch

The Clamshell Alliance, a grassroots, New England anti-nuke coalition, has mobilized thousands to take direct political action a generation after the raging 60's had quieted. At a time when the Left had scattered into so many different causes, working at such low profiles that it was difficult for any newly-raised (or reinspired) consciousness to find a political direction, it presented an issue of clear and present danger to the entire planet: nuclear power.

Joining the Clamshell meant facing head-on the most devastating ecological and political realities of our times - dwindling world raw resources, the accumulation of radioactive wastes, the threat of nuclear holocaust, and the concentration of money and power in the utility monopolies and multi-national corporations. It meant accepting the truth of this reality, and proclaiming hope - sometimes almost deliriously - in our ability to turn this devastation back.

The Clamshell was brand-new, requiring few prerequisites in political theory to join. Its initial proposal for action was clear - we would simply go to the nuke site and camp there, over and over, until construction was stopped. Adherence to nonviolence promised access to decision-making and room for creativity in protest.

The Clamshell has organized three large nonviolent occupations of the nuke under construction at Seabrook, New Hampshire, several large rallies, marches, bicycle caravans, leaflet blockade of the core reactor vessel delivery (a huge and essential component of the nuke).

For two weeks, beginning April 30, 1977, 2,000 Clams under very stressful circumstances were able to govern themselves and maintain a united front in a successful action. Many of those 2,000 were new to Clamshell and each other, and often to direct political action. But many also brought with them an accumulation of experience from collectives, food coops, neighborhood coalitions, and the general "alternative counter-culture".

The Seabrook statement was not simply and exclusively "No Nukes". This time the "protesters" were demonstrating alternative directions in everything they did - from the very way they said what they said and organized what they did, down to the renewable energy sources they proposed to replace nuclear power. Some baffled journalists attempted to describe what they saw as "military efficiency" and "discipline" of the Clamshell Alliance occupation. But what they did not understand they were seeing was the force of a nonviolent movement and a group of people committed - not only to a cause - but to each other, to communication with "opponents", and to a sense of community evolving out of conflict.



The intentions of the Clamshell were not to outmaneuver the opposition, nor to gain attention through violent confrontation. Violence tends to communicate only the desire to destroy communication between the two opposing sides in the attempt to triumph through physical force. And, violence presupposes a winner and a loser (or a good sport). A nonviolent action aims at resolving a conflict by communicating clearly all the issues in question, speaking directly to those involved, and keeping in mind a firm awareness of the common bonds and caring which underlie the conflict. The hope in a nonviolent approach is to come through a conflict situation having built a sense of community, rather than having destroyed it.

The Seabrook occupation was a mass action organized in such a way that individuals did not get lost in the crowd. Everyone who occupied went through a nonviolence preparation session beforehand and then joined an "affinity group" of eight to fifteen people. The affinity group members stayed together throughout the action - preparing supplies and transportation, marching and camping together, getting to know each other and providing personal support, and making decisions as a unit. Each affinity group had a medic, a media person, someone who was on the lookout for disrupters, a non-occupying support person, and a "spoke" (spokesperson). When decisions had to be made during the action, the spoke would relay the consensus of the affinity group to a representative group of all the affinities, called the Decision-Making Body (DMB). In this way, everyone had a voice in the turn of events.



Once on the site, the decision-making body began to meet to plan the next moves for the occupation. One of their first decisions was to set up the tent city with streets for easy med-van access, and to break ground for the "Gov. Meldrim Thomson Memorial Latrines". Once established, the new community of "Freebrook" proclaimed the unanimous decision of its first referendum:

"To ban the construction of any nuclear power

plants within our limits, as well as to forbid the transportation or disposal of any radioactive material within our boundaries. As a duly constituted municipality, we have also passed an ordinance against low-flying helicopters and we urge that they comply with FAA regulations. Among other things, these illegal flights have disturbed our meetings as well as our Sunday Services."

They remained in a tent city for 24 hours. The next day came arrests, and 1,414 people were taken to five New Hampshire armories.

In the armories, people who had been split off from their affinity groups during arrest formed new ones, and the decision-making process and support system continued. When decision-making meetings got to be too long or spirits sagged, Concord armory occupiers created a "good news session", where, arm-in-arm between verses of a song, people would share good news and watch spirits lift, reminded of their power and what they had already achieved. Movement for a New Society members were also helpful in keeping energy up during long meetings and difficult decisions. If we want to structure a new society more on participatory democracy, that means meetings, and meetings can easily be long, boring, frustrating energy drains. MNS has developed skills in group process to make space in meetings for everyone to participate, to see that discussions are not dominated by a few, to make agendas more focussed, and to teach everyone to be facilitators. Besides all this, MNS tries to make meetings more liveable by "vibes watching" and calling for quick games, breaks or songs when energy is

low. During a difficult meeting at Support City (where 100 people gathered to set up support services) one MNS'er held the agenda on a piece of cardboard and as we completed each tough item, asked the group for a round of applause or a deep breath or to shake hands with each other for our efforts and accomplishments. When our shared struggles are recognized and we openly appreciate each other for our efforts and accomplishments, we're bound to come out with a better

feeling about ourselves and the group, than if we just muddle through in order to be done with it all.

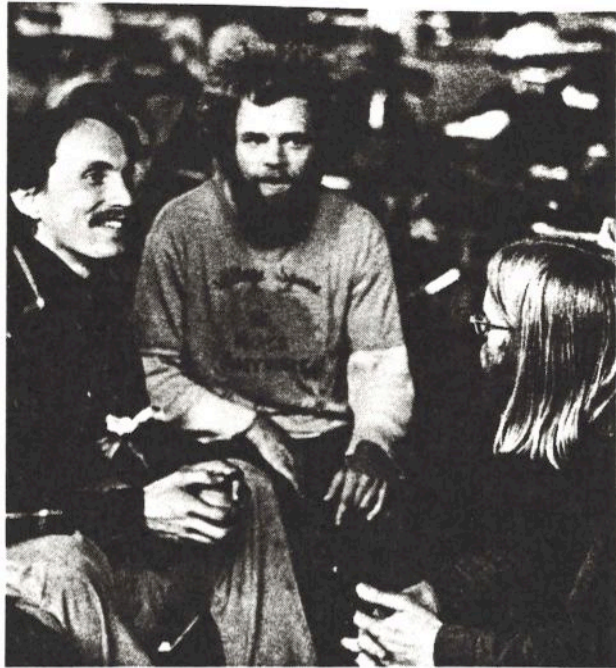
Indeed, Support City, running as it did on exhaustion with the constant effort to keep up with the various needs of the action (such as providing healthful foods to vegetarians in meat-oriented armories, relaying messages between armories and from the 1400 imprisoned Clams to their many concerned friends and employers and vice versa, organizing transportation, medical supplies, paralegal advice, and vigils and rallies in support), produced a sign around the second week that said, "If there's no time for anything else, there's time for a smile and a hug." Another crucial community effort that kept Support City functioning was a retreat section of the camp where one could go to cry out some of the tension, have fears and frustrations listened to, and receive and give massages.

This kind of caring for ourselves and each other is so often left out of the picture when we have such "important things to do", but goes a long way toward making us more effective, less prone to aggressive or violent behavior, and so much stronger and clearer thinking in the work we do. A large part of nonviolence is being able to listen and communicate clearly, and this cannot be done when we're overrun and bottled up with feelings.

An important aspect of this political community was that women were active at Seabrook, and continue in the Clamshell Alliance. Without going into an entire feminist analysis, women's contributions play a large part in making this action different from demonstrations in the 60's. Women dealt with the media, they were medics, marshals, they facilitated huge, tense meetings, organized support functions, and handled legal proceedings. When women do something, they tend more often than men to want to look at the way it's being done, in terms of what that feels like (as well as what the results are) to all involved. Much of the community-building that happened at Seabrook was a result of woman energy.

The armories certainly had their share of community-building. Two occupiers in Somersworth armory are now well-known as "Haagen-Dazs Two". They were able, when security conditions were loose, to walk out of the armory unnoticed. Faithful to their fellow Clams, they returned some time later with five gallons of Haagen-Dazs ice cream! Upon their return they were arrested for breaking jail. Their spirit continued at the support rally for their hearing two months later where ice cream was distributed along with no nuke literature in front of the courthouse.

Not everything about the Seabrook occupation was cause for celebration. There were many tense moments both in the armories and in Support City; there was disorganization, confusion, uncertainty, and plenty of exhaustion. Some people lost their jobs or failed school exams. But, in the end, it was a source of inspiration and energy for those involved.



Now in its third year, the Clamshell is taking a closer look at some problems. The Clamshell is a very loose coalition. Because of the success of its actions, thousands of new people with very diverse political analyses have been involved. The differences in political analysis have frequently given rise to conflicts in planning strategy and guidelines for actions, as well as in definitions of such words as "nonviolence" and "direct action". Largely because of the commitment to consensus decision-making, Clamshell has discovered it must sit down and address these political differences more directly. In order for an on-going group to take action together - and use consensus rather than majority vote with a hierarchical structure - it must begin with a clearly agreed upon set of political (and/or spiritual) assumptions, analysis and methods. But first, it must thoroughly understand consensus.

The use of consensus has also brought Clamshell to another major confrontation with itself. Every group must face it sooner or later: oppressive, socially conditioned behavior functioning among its members. At the plenary (final decision-making session) of a Clam Congress in January '79, a women's caucus kept track, in front of the whole group of 300 plus equally divided between men and women, of the times that men and women spoke. Towards the end of a six hour plus meeting the tally was about 83 men to 32 women. This tally was a superficial way, though important, of pointing out that women did not feel as comfortable to participate. A similar percentage tally of non-white speakers or speakers from working class and poor backgrounds would have been equally informative.

Yet the consensus process, in itself, eliminates much structural oppression. It asks that everyone, not

just women, pay attention to the mood and process of the group, break the tensions, get people to listen to each other, clarify and summarize the group feelings. Other structures do not even require such group awareness, though women often assume them anyway. But even in the Clam's use of consensus, far too often women are still carrying on these tasks for the whole group, rather than participating fully in discussions.

Clam's reputation for its commitment to equal access in decision-making has encouraged many to become involved. But what the Clam is working toward is not yet where the Clam is. People's high expectations pressure an organization in its attempts to grow

toward its ideals, and often frustration, burnout and disillusionment result. It all takes trust, patience, and a willingness to be challenged directly on our own thinking. And that sense of community created not only through common experience, but through shared feelings, needs, humor - the caring for each other that makes us open both to appreciating our strengths and giving support through our weakness - is the very vital element that must sustain any long range effort toward social, political and personal change.

Susan Hoch is a full-time person, and part-time Clam in Northampton, Ma.



MNS Consensus Process

On the second day of the arrest, the Clamshell Legal Committee proposed a strategy which required that everyone being held in all four armories come to the same decision by consensus within a 2½ hour time period. In Manchester, the largest armory, with about 700 occupiers, Rennie Cushing was trying to facilitate with a bullhorn. But with 700 people in that huge room, there was no way he could be aware of everything and facilitate, too. He was being overwhelmed with people shouting, passing him notes, wanting to be recognized, asking questions. Several of the Movement for a New Society people realized what was happening, and thought some of the elements of our small-to-large group consensus process would be helpful.

If people used the affinity groups they were already used to as "buzz groups" (small decision-making units) with only spokespeople from each group representing them to the facilitator in the large meeting, the chaos would be reduced considerably. Some MNS people formed a team to run interference for the facilitator, answering questions, receiving information from the floor, leaving the facilitator free to give full attention to the meeting at large.

Eventually the 700 people, functioning in about sixty affinity groups were able to reach consensus on the proposal within the 2½ hour time limit. What began as chaos gradually evolved a structure and process.

THE PROCESS IN BRIEF

After proposals are read and explained, people break into buzz groups. Questions are raised and

answered here, if possible, otherwise brought to the larger group by the spokesperson.

After these questions have been dealt with in the large group, there is a minute of silence to think about the proposal. Then back to the buzz groups for five minutes of discussion. By the end of five minutes, each group should have achieved consensus on the proposal, or have clear, well justified major objections, proposals for substantial changes, friendly amendments or concerns.

At this point, the facilitator asks if there are any major objections. If so, the proposal immediately goes to a small work group consisting of proposers, objectors and other interested parties to be reworked outside the meeting.

If there were no major objections, the facilitator would ask for substantial changes, following the same procedures if changes were immediately irreconcilable. If the changes were accepted by the proposers, the next step would be friendly amendments. If so, and acceptable, the group would then go through them one by one. With everything worked through, the sense of consensus as well as the formal agreement should have been building, and the final question, "Do we have consensus?" a formality. The decision is made.

After this, people may still want time to state concerns, such as how the proposal should be implemented. The meeting would understand these concerns are not modifications of the decision, but to be considered carefully.

Nancy Brigham is a member of the Outreach Collective of MNS, Philadelphia.

Resources



decision making

Access

These groups have an overall picture to share

For material on decision making techniques and process:

Movement for a New Society
4722 Baltimore Avenue
Philadelphia, Pennsylvania 19143
(215) SA4-1464

For information on conflict resolution:

Quaker Project on Community Conflict
15 Rutherford Place
New York, New York 10003
(212) 982-9288

For social change information:

Vocations for Social Change
107 South Street
Boston, Massachusetts 02111
(617) 423-1621

Conflict Resolution

Quaker Project on Community Conflict

15 Rutherford Place
New York, New York 10003
(212) 982-9288

The Quaker Project on Community Conflict is part of the New York Yearly Meeting of the Religious Society of Friends under its Peace and Political Action Program, serving New York State, New Jersey, Connecticut and Vermont.

QPCC has a long history in non-violence work and training. In the 1960's it trained and operated "community peace squads" along the lines of Gandhi's Snati Senas, to go into tense situations with peace-making skills.

QPCC was the only group in New York involved in non-violence training for the massive peace demonstration in 1969 and 1971 in Washington and New York. Between 7000 and 9000 people were trained by QPCC in those years.

The Quaker Projects' most recent endeavors include Alternatives To Violence, a program for prison resi-

dents and the Children's Response to Conflict Program.

For more information on conflict and non-violence training programs write to the above address.

Center for Conflict Resolution

731 State Street
Madison, Wisconsin 53703
(608) 255-0479

CCR provides consultation and training in a broad range of areas including conflict resolution, group process and organizational skills, program or project planning, and special topic areas. We work cooperatively with groups to determine the program best suited to their needs. At times, this entails consulting with them about their specific problems, or sending CCR staff to facilitate their meetings. In other instances, it means conducting a structure workshop for the group. Consultations include information-gathering interviews with group

members, observation and critique of the group's process and the facilitation of crisis meetings. We also consult with newly formed groups to help them select and establish organizational or decision making structures.

Conway Consulting Collective

P.O. Box 181
Conway, Massachusetts 01341
(413) 369-4920/4931
Established 1976

Conway Consulting Collective strives to place quality consultation within the financial reach of a broad spectrum of groups and organizations involved in social change. CCC members provide skills and assistance in the areas of organizational development, education and teaching, communications, and rural planning. Fees are based upon ability to pay and occasionally take the form of non-monetary exchanges of labor, goods, or services. CCC has helped organizations and groups to: develop internal struc-

tures for work and decision-making; resolve crises and conflicts; plan for the future; develop public relations and marketing strategies; perform research and evaluations; develop appropriate legal structures; and learn about cooperative and collective management. Past clients include crafts organizations, social change and advocacy groups, educational programs, community organizations, and cooperatives and collectives. For further information, write or call.

No Bosses Here

Vocations for Social Change
107 South Street
Boston, Massachusetts 02111

A manual on working collectively including information on starting and maintaining collectives, decision making, conflict resolution. Good selection on collectives and social change. 103 pp. \$3.50

Children's Creative Response to Conflict Program

Box 271
Nyack, New York 10960
(914) 358-4601

As a response to how deeply hostility, belligerence and violence seem to be bred into our culture, The Quaker Project on Community Conflict created the Children's Creative Response to Conflict program. The CCRC adapts non-violence training and concepts to children, helping them to discover conflict resolution ideas through participatory games and exercise.

In the early 1970's, CCRC moved into the classroom, as it seemed to be the key for change. The CCRC staff has been called upon to facilitate teacher training workshops from coast to coast. CCRC centers have been established in the Pacific Northwest to serve schools in Portland and Seattle and into Western Pennsylvania at Calarion State College.

Sharing Space

Box 271
Nyack, New York 10960

Sharing Space is the quarterly newsletter of the Children's Creative Response to Conflict Program. This publication is a way of setting up a support system for educators and others who are interested in communication, cooperation, affirmation and conflict resolution to nourish a classroom environment in which positive human realtions may thrive, problems may be resolved creatively and maximum learning may take place. Each issue brings news of the growth of this work and presents new techniques that have been discovered or developed that are not presently in the CCRC Handbook. Subscriptions \$2/year.

The Manual for Group Facilitators

Center for Conflict Resolution
731 State Street
Madison, Wisconsin 53703

The 90 pages of this manual are a guideline on how to lead a group to accomplish what it wants in a meeting or workshop. CCR's values of democracy, non-hierarchy, individual responsibility, cooperation, honesty, and egalitarianism are clearly stated and are reflected in the material. Definition of terms is offered and the responsibilities of a facilitator are spelled out. By reading this book, a person becomes aware of the planning, the structure, and the cycles of meetings. Group process, group dynamics, exercises and techniques, problems and problem solving, evaluations, and more are all addressed.

Anyone planning or presenting a workshop, leading or participating in a group, will find the **Manual for Group Facilitators** a valuable resource and a consciousness raiser. The book is organized in outline style. It is neat, but not flashy. To obtain a copy, send \$3 plus 50 cents postage.

MNS

Movement for a New Society
4722 Baltimore Avenue
Philadelphia, Pennsylvania 19143
(215) SA4-1464

Movement for a New Society is a network of small groups connected by a similar radical analysis of the problems of society, a vision of what a new society can be, and a strategy of non-violent direct action to help bring it about. Its member groups are engaged in different kinds of grassroots social-change action, from neighborhood organizing to pressure to eliminate the military. Many of these groups live communally. We believe in taking charge of our lives and starting to live the revolution now, creating new institutions alongside the old, developing new forms of human relationships. We acknowledge that as this happens the old order will feel threatened and confrontation will be necessary. We are pledged to do this non-violently because violence only begets violence.

MNS has become known among movement groups for its group process. This process is taught within the MNS training programs held in Philadelphia. Training covers a multitude of experience learning group process, individual change, community living, and organizing and carrying out non-violent action campaigns. MNS groups work within a collective framework. These collectives are working units of 2-12 people who are working on a project relative to overall strategies.

MNS as a network has grown over the past several years and a Directory is available from the Outreach Collective.

For literature lists, information about MNS or MNS training programs or to order books, write:

Network Service Collective
4722 Baltimore Avenue
Philadelphia, Pennsylvania 19143

Literature & Local Groups

On Organizing Macro-Analysis Seminars: A Manual

Philadelphia Macro-Analysis Collective. 84 pp. \$2 (includes postage) Latest revision of reading list. 50 cents each or 25 cents if included with a manual.

Resource Manual for a Living Revolution

Alias the Monster Manual. Tools for change. Exercises in group process and conflict resolution. Skills and resources for organizing for nonviolent social change. Practical information about social change campaigns. How to live in a viable community. 350 pp. 70 cents.

Gay Oppression and Liberation

A systematic analysis of homophobia and a step-by-step strategy for ending it. \$3.50

Clearness - A Process for Supporting Individuals and Groups in Decision Making

30 pp. \$1.75 includes postage.

Dandelion

MNS quarterly newsletter. \$3.50 per year.

New Society Packet

MNS Outreach Collective. Brief papers on the components of the MNS approach: analysis, vision, struggle, training, community, network structure, alternative institutions. The basic MNS message. 70 cents includes postage.

MNS Feminist Bibliography

\$1.15

A Manifesto for Nonviolent Revolution

\$1.15

Moving Towards a New Society

Analysis, vision and strategy for a democratic, decentralized and ecologically sound new society written by four MNS participants. \$5.50 (includes postage).

Building Social Change Communities

By the Training Action Affinity Group, updated 120 pp. book format. An excellent handbook for anyone into social change, community living or both. Write for availability and price.

Atlanta MNS

P.O. Box 5434
Atlanta, Georgia 30307
(404) 378-7946

Baltimore MNS

c/o Marvelous Toy Works
2111 Eastern Avenue
Baltimore, Maryland 21213
(301) 276-5130

Chicago MNS

c/o Omegagraphics
711 South Dearborn
Chicago, Illinois 60615
(312) 939-7672

Fresno MNS

New Society Resource Center
San Pablo House
345 N San Pablo
Fresno, California 93701
(209) 264-5803

Kansas People's Energy Project

c/o Paul Schaefer
4311 Holmes
Kansas City, Missouri 64110
(816) 753-5370

Twin Cities MNS

Anna Livia House
3628 Park Avenue South
Minneapolis, Minnesota 55407
(612) 825-8644

Omaha MNS

c/o Judy Costello
3505 Hawthorne Avenue
Omaha, Nebraska 68101
(402) 553-2314

Rockland County MNS

c/o Lida Verdesi
1 Stetnor Street
Spring Valley, New York 10917
(914) 356-7211

Network Service Collective [MNS]

4722 Baltimore Avenue
Philadelphia, Pennsylvania 19143
(215) 724-1464

San Francisco Life Center [MNS]

c/o Hartsough
723 Sharder Street
San Francisco, California 94117
(415) 751-5708

Seattle MNS

Nonesuch
337 17th E
Seattle, Washington 98102
(216) 322-4962

Southern Vermont MNS

c/o Claire Wilson
RFD 3
Putney, Vermont 05346
(802) 387-6635

Tucson MNS

c/o Michael Ray
232 E. Limberlost
Tucson, Arizona 85705
(602) 888-6452

Yellow Springs MNS

c/o Hazel Tulecke
903 Xenia Avenue
Yellow Springs, Ohio 45387
(513) 767-1633



Culture



overview

It's not the ballerinas and the museums. In America if you want to know what expresses our culture best - the drama of our lives, our hopes and dreams made manifest - look for where the action is.

In the sixties, the major cultural events were the funerals and riots which followed a series of bizarre assassinations; the Vietnam war, at home and abroad; the redefinition of women's roles; dope, rock and almost too much of everything to go around. In the seventies, it turned out not nearly; not enough love, dope, money or fuel to make the world go 'round.

Into the eighties, within America, some people were still living the truths proclaimed in the sixties as self-evident. Whatever the impact had been on the society at large, a sub/counter culture had developed which reflected our changes: in how we worked, treated each other, played, lived together, cared for our bodies, conceived our lives and place in the universe, in how we reared our children, and how we began to look at aging and death. As we lived the changes, they were expressed in our language: "I'm a woman, not a girl - treat me like a sister." "No bosses here - we work together." "That's a child, not a piece of property." "Food for people, not for profit." We shared the drudgery and the highs, what little planning there was. We were into it. Participants. We took our intensity into the business of our lives, and thus our homes and workplaces became the seat of our culture.

Not that we always lived up to our expectations. Sometimes the ethic of equality trashed our diversity. Men and Women eyed each other angrily over the architecture of their desire. The noble experiment which had begun as voluntary simplicity ran through downward mobility and began to look suspiciously like poverty. Our extrapolations didn't always sit well.

Ten therapies, three Eastern gurus, six herbal remedies, twelve communes, four Rainbow Gatherings, nine collectives, eleven new-age businesses, seven Sufi dances, eight no-nuke protests, five tofu salads, two consciousness raising groups and one stoned partridge later, we had shared much history, many assumptions. We knew the implicit cues, the tokens of our generation, the signs of our personhood - participants in a new culture. Many of us thought it was better - more open, humane, respectful - but like participants in any culture, we were prejudiced.

Describing your own culture is like riding on a Moebius strip, that twist of paper which turns inside out: You're never really outside it. That's what has made the arts such a handy, cultural metaphor. Artists lay it out. In the 70's, however, they weren't so easy to find. The super rockers and folk heroes broke up, overdosed, settled back with their clippings and winnings, scratched their heads and wondered what to say.

If the artists of the 70's were less visible, it was because both they and their forms also expressed the developing culture: street theatres like the San Francisco Mime Troupe, poster artists, video tape collectives. The ethic was humility, not ego or charisma. For feminist singers like Holly Near and Ginny Bales, the content of much of their music precluded significant media exposure. When Marge Piercy wrote "Small Changes," it was a long way from Abbie Hoffman.

If the media had turned the arts into spectator sports, a participant culture returned music, dance, the written and spoken word within our range - taking our turn, playing together. Jams

with guitars and percussion at parties. Throw in a flute or recorder. Sometimes it's folk songs, protest and old Dylan. It turns out everyone knows the damndest numbers: "Puff the Magic Dragon", "I've been Working on the Railroad", "May the Circle Be Unbroken."

In community we touch each other's lives, so it's not surprising that dance and movement forms have evolved which respect our interdependence. Contact Improvisation involves the complete awareness of others, following the flow wherever it may lead, having the physical tools to make that possible...touching, sensual, but never clinging. Dance Free in Boston has been providing a form for a decade which allows the space and time for a few hundred people to dance their way to as good a high as they can reach.

Dance flows into movement. Eastern forms like Aikido and T'ai Chi offer a discipline and astatic grace. Yoga lends a sense of purpose to calisthenics. Jogging is a step from marathons.

New Games have built on the experience of theatre games and the Human Potential movement to find new and cooperative ways to play together. Through the New Games Foundation, workshops are given all over the country. Eastern Cooperative Recreation School gives playshops in the Northeast. Many of their games are adapted from children's games, but emphasizing cooperation. The experience helps adults recapture some of their childhood, without the accompanying social pressures, and is a good way to share play with kids.

At Another Place Farm in New Hampshire for long weekends on the equinox and solstice; in the Northwest at the spring Equinox Gathering; in July at the Rainbow Family Gathering and the Oregon Country Fair; in the Ozarks and the North Country, it all flows together: talk and kids, politics and music, economics and sweats, awkwardness and grace, preparing the food and enjoying it, feeling the tribe, creating the rituals of our passage, marking the changes in the seasons. It's anytime we put all the parts of our world together and feel the commonality: It's all the time, to the extent we're creating our lives, not escaping from life.

Gatherings and celebrations are moments of concentration, but the challenge is to integrate the meaning of our rituals into our culture: the moments of meditation, linking hands before meals; the relationships which express love without possessiveness; the dignity of useful labor; the freedom to touch and feel, denying neither pain nor joy; the casual flow of our lives, from history to future, as we live and work and play together.

by Paul Freundlich
Paul is an editor of "Communities,
a Journal of Cooperative Living"



Dance Haven



article by Roger Hahn

What has come to be known as "Dance Haven," regular Friday night dancing sessions in New Haven, Connecticut, is actually the grandchild of Dance Free, which began a decade ago in Cambridge, Mass.

In the late 60's, a group of dancers gathered on the Cambridge Common on Sunday afternoons to the beat of Conga drums and passing musicians. As the weather approached New England winter, an arrangement was reached with a church across from the Common to use their hall. Sound equipment was borrowed, later bought. One woman, Allison Binder, became a volunteer coordinator, later paid. There was a nice space, good music on tape, and lots of people who wanted to dance.

The idea was so good, and the time so right that before long, Dance Spree had spawned Dance Friday at the Joy of Movement Center. Both Dance Friday and Dance Free grew and prospered and became known in the region as places that combined freedom of movement and expression, with the need for people to meet and come together.

With 150 to 250 dancers at each event, over time literally tens of thousands have participated. With word of mouth about a truly wonderful set of happenings, Dance Free should have spread at least at the rate of food coops. Yet it was eight years before the next generation was taken beyond the Boston area.

In 1976, some New Haven folks, organized as Community Cooperative, heard about Dance Free and went to Boston to have a look, listen and dance. They liked what they found. They liked it so much that they went up again and again. Pretty soon they wanted to bring Dance Free home with them.

But it wasn't that easy. In the springtime of 1977, they finally found a home for the idea in the living room of a communal house in New Haven; one of those cavernous old mansions with endless parquet wood floors. They tried a half dozen times, a few dozen people came, but it wouldn't take.

Over the next year, a core group kept meeting, and things just kept not working out.

"I'm not sure which amazed me more," says one of the organizers, "What a really nice idea it was, or how it kept not happening."

Maybe the idea just wasn't ready to travel that far yet. Because while the folks in New Haven were busy with it not happening, it happened in Amherst, which is, of course, closer to Boston than New Haven is.

In the spring of 1978, Dance Spree was born from imported Boston dance tapes and beautiful rented community center in Northampton (which is practic-



Dance to dance. Dancing. Dancers. Dance Free. Dance Spree. Dance Haven. There's an old saying, "God respects us when we work, but loves us when we play." So God must know how much work it is for us to set it up so we can play.

ally in Amherst). It wasn't unusual to find fifty or seventy-five people dancing on Friday nights at Dance Spree.

Now just what do we mean by dancing?

Let's start with what we don't mean. We aren't talking about Fred Astaire dancestudio dancing and we aren't really talking about the twist, the frug, or any other form of consciously predetermined social convention masquerading as recreation. So much for heavy disco.

We are also probably not talking about the kind of stoned-out standing in one place and rolling the head dancing that became so popular in the late sixties when the music was so loud it really didn't matter what you were doing, anyway.

The kind of dancing we are talking about is probably not the domain of the professional dancers, either, who are 'working' at getting it 'just right.'

What we are talking about here is sort of feeling the music and your body and the room and the people in it all at one time, and then carefully, so as not to interrupt anyone else, responding in your own way...usually that means moving.

Halfway a ritual and halfway sheer play, for people who want to dance. Not people who can dance or people who can't dance, just people who want to.

Now here's the part about ritual. The basic form of this idea is very simple. Play the music for a while, take a break usually some kind of exercise, presentation, game or just step outside and socialize) play some more music. But something else seems to happen.

In the beginning people wander around, they don't know each other, or maybe they do and they don't have anything to say right now, or maybe they are just talking silently, thinking with their bodies. Anyway, it's pretty unorganized. Somebody's dancing. Somebody's doing stretching exercises. Somebody's talking. Somebody's thinking about going home.

Maybe the music isn't right, or there's too many people or not enough. Eventually the music begins to build, the last song didn't sound nearly so bad as the one before it and pretty soon, more people are dancing than aren't.

And that's how it goes. More dancing, the music sounding better, the dancing getting better, nobody's thinking about anything in particular and then they're making a friend or two and it's just by dancing and then...they realize nearly the same thing is happening to everyone in the room. You could call it "building up to a critical mass", or "having a good time", or someone else might say "it is an ecstatic experience reflecting the communal bonding of members of a tribe." Whatever you call it, it looks like dancing.



Back to those folks in New Haven who were busy with Dance Haven not happening.

In the fall of 1978 (and who's to say there wasn't just a bit of competitive spirit involved, what with Amherst so close, and Dance Spree getting along so well) the collective solidified, Community Coop fronted some money, Center Church on the Green provided its pretty meeting hall, tapes were borrowed from Dance Free, Spree and one Friday in November it began. Dance Haven continued alternating Fridays, and within six months a steady crew of fifty or sixty were dancing.

And Dance Spree was not just lolling around either. Thanks to exposure in the local press, it doubled to 150 or 200 meeting regularly to dance.

So what does all this mean?

Well, first of all, the idea obviously works, though in its own time. The coordinators could probably keep you up half the night with tales of how complicated it is to get insurance, hassles over kid's participation, and no matter how carefully you make the tapes, you can't please all of the people all of the time.

The second thought is that an idea that made it all the way from Boston to New Haven reasonably intact is strong enough to raise certain, shall we call them, possibilities?

Maybe that's it, the intrigue of possibilities. Imagine New Haven on a Friday night in spring. New Haven, you should know, is a rather stuffy place; the kind where the streets are filled by day with cleancut middle-aged men in tasteful business attire. Not at all like the generous unpredictability of a big city, and not



at all like the casual homogeneity of a small town. Just sort of stuffy.

So on a Friday night in New Haven, you will have most of the people getting home from a week of work. They will be thinking about what to do that night. The choice being mostly between staying home and watching TV, or going out. Those with the energy left will probably opt for going out. But where? And with whom?

There's always the movies, a good half hour drive out the highway to a football field-sized blockhouse. Or maybe one of the thriving cultural institutions in town; the subscription regional theatre, perhaps, or the symphony. A smooth flow of programmed possibilities.

Friday night in New Haven is pretty much date night, either married or courting. Trees in blossom, a touch of rain in the air.

And then out of this church hall pour dozens of sweating, cheerful bodies, chattering and running into rivulutes down the streets and into eateries and bars, where maybe ten of them gather around a table, not talking exactly, just all that leftover energy bursting

out in somewhat hysterical interchanges, even without the aid of fermented elixirs. Some of the other customers are beginning to whisper.

But who's to say? Perhaps people should be whispering about chasing after something that you'll never really get and wouldn't want if you did. Like love that never ebbs, or the perfect Friday night date. Just the two of you taking up all that space and not sharing your laughter with anyone else in the room (and how soon before you're not sharing it with each other?). Those people whispering, maybe they're just seeing the reflection of their own shadow.

And those other ones, still sharing their high, are they thinking back to the tribal potlacht? Or maybe they're thinking ahead to when happy hour will be rechristened "dancing hour", and the idea they just came from will be replanted in some distant galaxy, where it will be known as Dance Heaven. Or Dance Galaxy. Or just a good time, some place new.

Roger Hahn is a writer, photographer and occasional dancer, residing in New Haven, Connecticut.



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Resources

culture

In this book we define culture as those experiences through which we express and celebrate our lives. These resources provide examples of this expression.

Access

These groups have an overall picture to share

For a good resource section on women's "culture":

A Women's Issue
Communities Magazine
Box 426
Louisa, Virginia 23093

For one of the best reflections of what's important in "alternative" America:

CoEvolution Quarterly
P.O. Box 428
Sausalito, California 94965
(description in Energy and Environment)

For Native American information:

Akwesasne Notes
Roosevelt, New York 13683
(see the article on networking)

For new games training and information:

The New Games Foundation
P.O. Box 7901
San Francisco, California 94210
(415) 664-6900

Play

New Games Foundation
P.O. Box 7901
San Francisco, California 94120
(415) 664-6900
Established 1974

New Games Foundation is a non-profit educational organization. Our purpose is to encourage playing for the fun of it.

New Games can include very old games, redesigned contemporary games, or games created by players during a play session. A game is a New Game when everyone can have fun and play without preconceptions.

The Foundation teaches the skills and concepts of New Games by refereeing in workshops across the country. We also offer: play ses-

sions and presentations to local groups and organizations; **The New Games Book**, a collection of sixty New Games and articles about the New Games idea; other games collections and books on play theory; non-specific equipment items; and New Games materials, including a slide show, newsletter, referee t-shirts, and a festival publicity packet.

The Games Preserve
RD-1355
Fleetwood, Pa. 19522
(215) 987-3456
Established 1971

We are a center for the development of play. Our activities are

designed to provide people with support for any exploration of the use or values of play in learning and the development of empowerment through community. Our programs are developed with individuals or groups. Programs we've designed have involved subjects such as play in education, artplay, the dynamics of the play community, etc.

Bernie DeKoven, the founder of the Games Preserve, is a former director of the New Games Foundation, a contributing editor to **Games** magazine and author of **The Well-Played Game** (Anchor, '78).

New Games Book
New Games Foundation
P.O. Box 7901
San Francisco, California 94120

The **New Games Book** is a collection of sixty New Games and articles about the New Games idea. This is a wonderful book that can be used by anyone, but is especially helpful if you have been to a New Games festival or training and need to have your memory jogged. Games are described simply and well. These games are particularly apt for people who hold non-violence and non-competitiveness as values. More than that, they are a lot of fun.

American Adventure Play Assn.
Fort Mason Center Bldg. 312
San Francisco, California 94123
(415) 673-9949
Established 1976

We promote the establishment of Adventure Playgrounds in the United States. Adventure Playgrounds are free/creative environments where kids build their own playground. They build forts and shacks, experience cooking, gardening, build their own play equipment, go dirt sliding, mud sliding, etc. They continually change the environment to meet their own needs.

Everybody a Winner [Competitive Insanity/Cooperative Alternatives]

by Terry Orlick
Hawkins & Associates
729 Delaware Avenue, SW
Washington, D.C. 20024

This book offers cooperative alternatives to competitive games, including games from other cultures.

Gathering Places

Circle Pines Center
Rt. 1, Box 312
Delton, Michigan 49046
(616) 623-5555
Established 1938

We are a cooperative of families and friends who own and operate a camp in southwestern Michigan. Our goal is the exploration of cooperative living. We are dedicated to experimentation with alternative and creative experiences in education and recreation.

Circle Pines Center is available year-round for use by groups for conferences, workshops, retreats, and other gatherings. We have heated sleeping space available for 70 people. Our resident staff is available to help with program planning and to act as resource people.

Another Place
Route 123
Greenville, New Hampshire 03048
(603) 878-1510

Another Place is a conference and networking center, and an extended community of people working to develop viable, healthy

models for a peacefilled world. The conferences help people connect - to share resources, information, and support. They are designed to encourage and catalyze the evolution occurring in all of our lives. A network of people has developed since the conferences began 4 years ago. These people serve as support for the conferences, and have extended their connections into their daily lives in New England, forming a life support system.

The Another Place conferences are community experiences, with everyone sharing the responsibility for cooking, cleaning, and childcare.

Rowe Camp and Conference Center
Kings Highway Road
Rowe, Massachusetts 01367
(413) 339-4216

Rowe Camp is a Unitarian-Universalist summer camp in the Berkshires of western Massachusetts. It has been offering innovative teenage programs for 56 years, recently adding singles, women's, and liberation weeks for adults and families. We center our programs on the people and their needs, not activities, though we do offer the

standard pleasures of a summer camp.

Five years ago we bought a neighbor's farm and began fall, winter, and spring retreats that focus on psychology, politics, religion and health. We have wonderful vegetarian food and an inexpensive sliding pay-scale.

Oz Projects
Country Growth Center
P.O. Box 147
Point Arena, California 95468
(707) 882-2449

The Country Growth Center for kids, families, and adults at the Village Oz is a small community in northern California introducing big and little kids to country living, tree-houses, consciousness-raising, wilderness survival skills, organic gardening and cooking, wind and solar energy, self-defense, hayrides, dome building, magic & mime, music & hoedowns, canoeing, yoga, massage, herb walks, dream labs, redwood forests, Tai-chi, hot baths, sauna, sports, a Lilly sensory-exploration tank, New Games, journals, treasure hunts, capture the flag, and more.

Participants

San Francisco Mime Troupe
855 Treat Street
San Francisco, California 94110
(415) 285-1717

Mime as we perform it is not silent; on the contrary, it is extremely vocal. Like community murals and protest music, our theatre is part of the folk culture that owes nothing to patrons or to media conglomerates; a people's art that appears live on walls and street corners, expressing energy instead of fashionable weirdness, urgency instead of bland despair. Because most people don't go to the theatre, most of the theatres despise the people. The Mime Troupe pursues its audience - in parks, streets, churches, prisons, union halls. If you have a good act, people will watch it.

The San Francisco Mime Troupe performs throughout the year in San Francisco parks and tours the country giving thought-provoking political performances.

Contact Quarterly
Box 297
Stonson Beach, California 94970

In community and cooperative environments we touch each other's lives, so it's not surprising that a movement form has developed which helps us flow with our bodies. Contact Improvisation involves the recognition both of our own physicality and interdependence. The dance is playful, disciplined, concentrated, changing, sensual, androgynous. Centers for Contact are Boston, New York, San Francisco.

The Contact Quarterly [C.Q.] is a journal primarily focused on the movement form - contact improvisation. Articles are submitted by the "community of contact improvisors" and are usually centered around a particular theme (i.e. performance or teaching).

C.Q. plays an integral part in networking, referral, reporting and updating. A geographical listing of resource people "Contacts" is included in each issue. C.Q. is published 4 times a year.

New Day Films
P.O. Box 315
Franklin Lakes, New Jersey 07417
(201) 891-8240
Established 1972

New Day is a cooperative of women and men filmmakers. Although we produce our films independently, we have common goals. Those involved in New Day share ideas, resources, and energy because we believe in the importance of cooperative action in bringing about social change. We formed New Day Films as a distribution cooperative for feminist films. Our films touch on many areas of life since we feel feminism is not the domain of women or "women's issues" alone. The lives of both women and men need to be explored and changed. New Day distributes films with a fresh perspective on a broad range of subjects: marriage, growing up in America, masculinity, sexism, women as workers, women as mothers, women as creators, living alone, families, aging history, societal values.

Cityarts Workshop, Inc.
525 E. 6th St.
New York, N.Y. 10009
(212) 673-8670
Established 1969

Cityarts is a non-profit arts organization dedicated to the creation of community-responsive public works of art, particularly murals. Our work is carried out by public-spirited artists in concert with the communities which they serve. In addition to the direct sponsorship of mural

projects, Cityarts also acts as a resource for community groups through our Resource Center on Public Art. The Resource Center assists community groups which are interested in doing murals in their own community, and which need information on mural production.

Alwin House
1204 East Roosevelt
Phoenix, Arizona 85006
(602) 253-7887
Established 1971

Alwin House, a center for culture in Phoenix, provides space and facility support for visiting/touring artists. Workshops in poetry, mime, and other theatrical art forms are encouraged and sponsored by the House. Alwin House is also sponsor of Alwin Theatre, the multimedia theatrical company that recently presented multimedia with mime at the National Mime Festival in Milwaukee.

The Magic Mountain Theatre Company
P.O. Box 424
St. David, Arizona 85603
(602) 586-4805
Established 1976

The Magic Mountain Theatre Company concentrates on media, mainly radio programmes, and at present are doing a weekly broadcast on 25 US and Canadian stations. 4 - 6 months of the year are spent on the road doing bell meditations and children's programmes. Magic Mouse Theatre Company is the part of Ammal's Garden (our communal base) which does free children's shows to help day care centers, alternative schools, and new age community projects raise funds. Our new spiritual programme is a bedtime story for children called



"The Magic Mouse." We also serve those in need in prisons and institutions.

We encourage people to contact us to do free shows. If we can help you raise funds for your group, that is part of our purpose.

Alternative Celebrations Catalogue
 Alternatives
 1924 E. Third St.
 Bloomington, Indiana 47401
 (812) 339-5205

The fourth edition of **Alternative Celebrations Catalogue** is a basic resource book for "life supporting ways to celebrate Christmas, weddings, funerals, birthdays, and other events . . . leading toward a lifestyle of voluntary simplicity for human justice and world peace." \$5 postpaid.

Welcome to the Magic Theater
A Handbook for Exploring Dreams
 by Dick McLeester
 Food for Thought Publications
 P.O. Box 331
 Amherst, Massachusetts 01002

Growing up in this culture, many of us have learned to ignore, fear and forget our dreams. Every morning we shake them off... or we have them analyzed, torn apart and returned as an "interpretation"... a poor substitute for the mystery and dynamic energy of the dream.

Our dreams have so much more to offer. In this book I point out some other options... in which your dreams could become an integrated, healing part of your life.

Every night the Magic Theater opens again. The invitation reads: "Enjoy!"

PigIron Press
 Print Media Arts
 P.O. Box 237
 Youngstown, Ohio 44501
 (216) 744-2258

In over-all tenor and tension, **PigIron Press Magazine** is becoming a solid, directed work whose editors entertain a vision of social justice and responsibility. This "vision" is not alien to the concept of art and artist. Art is a local reflection of society, the cement of history, shaped by subjective participation. By disseminating the vision of society as seen through the eyes of new writers and artists and those writers and artists who have been shunned by mass-appeal and academic oriented publishers, we challenge the notions of apprenticeship and partisanism in art.

Culture Sharing

The women's movement has had a profound effect on American culture as a whole. Our language, our politics, and our values have been affected. Women are building a strong cultural base for themselves. These examples give the breadth of this culture and in no way reflect the depth. For a more comprehensive coverage of articles and resources see **A Women's Issue**, "Communities Magazine" issue 33.

New Haven Women's Center
 148 Orange Street
 New Haven, Connecticut 06510
 (203) 436-0645

At the Women's Liberation Center women work together, gaining support and strength to make the changes necessary in our lives and society.

During the day, women drop in to learn about groups working on feminist projects, to scan the bulletin boards for information on housing, jobs, childcare, and events, or just to relax and browse through the selection of feminist publications.

In the evening, the Center is used for meetings on women's issues ranging from rape to poetry. These might be regular sessions of the smaller project groups or special events open to all women of the community.

Some of the issues which women work on through the Center are:

- sexual discrimination, exploitation throughout our daily lives, at work and at home.
- good health care, including birth control and safe abortions
- educating women about our rights and options
- working towards gaining control of our lives.

For a listing of women's centers around the country [update available Fall 1979]:

Project on the Status and Education of Women
 Association of American Colleges
 1818 R Street
 Washington, D.C. 20009
 (202) 387-1300

Olivia Records
 P.O. Box 70237 Dept. L
 Los Angeles, California 90070
 (213) 389-4243
 Established 1972

Olivia Records Collective is the largest producer and distributor of women's records. With technical assistance and financial help from other women, Olivia Records has survived and is optimistic about the potential of women's businesses.

Recording artists include Meg Christian, Chris Williamson, Pat Parker, Judy Grahn, Lori Holmes.

Teresa Trull and Linda Tillery. Major performers on one album serve as back-up on another.

Olivia sees its work in concert production and distribution as outreach work for the women's community.

Appalachian Women, Inc.

745 7th Street
Huntington, West Virginia 25701
Established 1977

Appalachian Women, Inc., is a non-profit corporation providing an outlet for women's creative work and for the interchange of idea and fostering the spirit of cooperation and support among the Appalachian women. In addition to publishing the **Magazine of Appalachian Women**, AWI has a workshop program and is considering making films, putting together a photo-essay book, and purchasing land for holding workshops, seminars, arts and crafts festivals, retreats and homesteading.

Country Women Magazine

P.O. Box 208
Albion, California 95410
(714) 937-0405
Established 1973

Country Women is a collectively run feminist magazine which publishes works by women (articles, poetry, graphics, and photographs). Our publication has included both thematic articles and skill-oriented articles. Some themes printed are Personal Power, Physical and Mental Health, International Women, Women as Mothers, Women as Daughters. Subscriptions are \$7.50 for 5 issues.

A Women's Issue [no. 33]
Communities A Journal of
Cooperative Living
Box 426
Louisa, Virginia 23093
\$1.00

Women and Literature

P.O. Box 441
Cambridge, Massachusetts 02138
(617) 522-1014
Established 1972

The Women and Literature Collective has just completed the 2nd printing of our third **Women and Literature Bibliography** — a feminist guide to fiction and personal narrative by and about women. Our bibliography is limited in comparison to the prodigious women's writings that must be explored. We have focused on areas such as black writing, Canadian writers, lesbian literature, and 1920's and 1930's novels of the labor movement and working class. We also made a special effort to include books from Daughters, Inc., the Feminist Press, and other feminist publishing companies.

Paid My Dues

Calliope Publishing
P.O. Box 6517
Chicago, Illinois 60680

Paid My Dues is a publication devoted to the women who write, play, conduct and are about music. While each issue contains several songs and pieces for all kinds of instruments, it is not important to read music or to play an instrument in order to enjoy **Paid My Dues**. The feature articles and columns are written for the musician and listener alike.

Paid My Dues is published quarterly by Calliope Publishing, a non-profit corporation of four Chicago women. Our editorial stance is decidedly feminist. \$8 a year.

Magazine of Appalachian Women

Appalachian Women, Inc.
745 7th St.
Huntington, West Virginia 25701

MAW is a bimonthly **Magazine of Appalachian Women**. On one level,

it's a beautifully done literary magazine; it features drawings, poems, fiction, and photographs by women. On another level, its reality and value is in the sharing of life experience by Appalachian women.

Subscriptions to **MAW** are \$5/year. Libraries and institutions \$10. Single copy \$1.

Lesbian Tide

8706 Cadillac Ave.
Los Angeles, California 90034
(213) 839-7254
Established 1971

The **Lesbian Tide** is the oldest and largest lesbian publication in the world. We publish news, interviews, humor, stories, analysis and reviews of interest to lesbians, feminists, gays, and women. We are national in focus and distribution, and also reach lesbians in 8 foreign countries. Neither Anita Bryant nor inflation has conquered us in our 8 years of publishing, and we plan to keep it that way! We publish bi-monthly (six times a year) and subscriptions are available for \$7.50/year, or sample issue for \$1.50.

Men

For a listing of men's centers and publications:

Changing Men issue 51

Nov - Dec 1978 \$1
3534 S.E. Main Street
Portland, Oregon 97214
(503) 235-3433

The Men's Resource Center

3534 SE Main St.
Portland, Oregon 97214
(503) 235-3433
Established 1974

The Mens Resource Center is composed of changing men working to eliminate sexism in our own lives and in society at large. We are men

who believe that we can no longer relate to women and gay men as second-class persons. We believe also that sexism and sex roles not only hurt women, but hurt us; we are driven by competition which isolates us; we hold in our feelings and we try to be in charge all the time. We are struggling to develop full relationships with other men, with children, with persons we care about.

Our membership consists of men with a variety of viewpoints and concerns. We don't assume that any given member of the center will participate in all activities of the group. We come together in many ways: small groups, private conversations, large meetings, with children, in classrooms, in kitchens. We have a lending library, films, speakers, and rap groups; we publish the men's newsletter, **Changing Men**. Our center is open daily 9-5.

Changing Men

Men's Resource Center
3534 SE Main
Portland, Oregon 97214
(503) 235-3433

Changing Men is a publication whose aim is to spread the word about anti-sexist men. **Changing Men** is published bi-monthly to keep its subscribers aware of the activities of the Men's Resource Center and to serve as a forum of opinions about sexism and the ways to combat it. Each issue has a calendar of monthly events in the Portland area, as well as announcements of national happenings. Subscriptions are \$5/year.

Listening Man

WAMAN
1234 Massachusetts Avenue, NW
1027 Washington, D.C. 20005

Listening Man is the monthly newsletter of the Washington Area Men's Awareness Network. 8 pages includes book reviews, area news and events, and letters. The format will

soon change to include more immediate men's issues, debates, personal comments of CR group members, and structure group reports. Subs. \$1/\$1,000 of income.

R.F.D.

4525 Lower Wolf Creek Road
Wolf Creek, Oregon 97497

Magazine by and about gay people living in the country.

Native Americans

National Indian Youth Council, Inc.

201 Hermosa, NE
Albuquerque, New Mexico 87108
(505) 266-7966
Established 1961

The National Indian Youth Council is entirely Indian, in form and function, and its nine member Board of Directors and staff operate on the traditional council system. Decision-making utilizes all those involved. Policy decisions are not made — they are grown.

NIYC's objective is the preservation and enrichment of traditional tribal communities. NIYC views individuals as part of their communities, and there is no distinction between the two. Activities of the National Indian Youth Council consist of Research and Information, Youth Recreation, Employment and Training, Voter Registration, Ex-Offender Program, and Circle Films, an all-Indian film company.

Bear Tribe Medicine Society

P.O. Box 9167
Spokane, Washington 99209
Established 1970

The Bear Tribe Medicine Society is a group of people striving daily to re-learn their proper relationship with the Earth Mother, the Great Spirit, and all of their relations in the mineral, plant, animal, and human kingdoms. The Bear Tribe is based on the medicine visions of

Sun Bear, a Cheppewa medicine man. We are a tribe of teachers responsible for sharing with others those lessons of harmony that we have successfully learned.

We have many visitors who come to learn Native American philosophy and country-living skills. Visitors are expected to work with whatever is happening while they are here, and to abstain from drugs, alcohol, and negativity. We request \$6 per day donation.

At our Self-Reliance Center, we give four day intensive courses in the Native way, and self-reliance skills for those who cannot study with us for longer periods.

We publish **Many Smokes**, a Native quarterly now in its sixteenth year. **Many Smokes** contains new literature, editorials, interviews with medicine people, and articles about skills for harmoniously living on the Earth.

The South

The Institute for Southern Studies Southern Exposure

P.O. Box 230
Chapel Hill, North Carolina 27514
(919) 929-2141

The Institute for Southern Studies, through its publication, **Southern Exposure** and "Facing South," a weekly syndicated column, and a number of research projects, seeks to express alternative views on the politics and culture of the South.

Southern Exposure, the quarterly journal of the Institute, has, since its first issue in 1973, focused on the politics and culture of the region through research reports, photo essays, oral history, fiction, poetry, and investigative articles.

Subscriptions to **Southern Exposure** are available for \$10.



Self & Spirit



overview

"Who am I? What am I doing? Where am I going?" These are three Buddha questions, re-emerging in the late 20th century. Out of the last era of technology, Western society reached a new level of physical security. But inner peace did not follow, nor meaning in our work or lives. Worse, we had cut ourselves off from casual contact and ritualized communion of more traditional, stable cultures.

There have been increasing challenges to our belief structures and implicit values. Theologians and Time magazine asked if God was dead. Lacking an answer, we found some new tools and some old ones: Eastern religions, gurus and masters, humanistic psychology, therapies, smokable and poppable substances (some legal, some natural, some not). Perhaps we looked like the blind people discovering the elephant, intent and amazed by the different parts, unable to grasp the whole.

The 70's have been a time of inward turning. We have begun to see that for another level of depth, we must confront the enemy within us - in our own violence, insensitivity and desire; that we are part of the pain inflicted on our planet, our fellow human beings and ourselves.

Yet the trust we expressed in our communal experiments, in the affirmations of sisterhood and person, was developing a deeper experience of communion and tribe. As well as turning inward to therapy and meditation, people have created settings supportive of their search. The Human Potential Movement developed disciplines and therapies where the shared experience became as much the point as whatever insights might develop. In spiritual centers, like Abode of the Message, people shared their lives as a framework for spiritual growth.

Any path is no better than our own commitment. No teacher or setting is "right" unless right for us. Teachers change, paths fork, but the journey continues. In any locality there are networks of people involved in therapeutic, growth and spiritual search. Once demonstrating interest, many opportunities follow for personal and group study, and companionship along the way. The sense of community which develops often in itself answers many of the needs motivating the search. The bulletin board at a health food store, a visiting teacher, a book of Ram Dass or Casteneda, a group exploring their lives - any might be the catalyst for a leap of clarity.

We stand between the pain reaching from our past and a dream of karma fulfilled. There is a delicate play between the majesty of our communion and the recognition of our aloneness. That at one moment we are one hundred beings joined in a Sufi dance, celebrating the God in us all, and at the next, confronted by our individual pain, ego, mortality... is a source of frustration, humor... and finally, acceptance.

The great task before us all is to find the reality we want to live in, and create it constantly wherever we go, as a way to transform the world. It feels like pioneering, it feels hard, it feels like the only thing there is to do.

*by Sydney Beaudet and Paul Freundlich
Sydney is co-director of Another Place Farm,
a conference and retreat center in New Hampshire*





The Abode of the Message

article by Moinuddin

*"Befool not, O night, the morn will break;
Beware, O darkness, the sun will shine;
Be not vain, O mist, it will once more be clear;
Forget not, my sorrow, once again joy will arise,
once again joy will arise."*

Hazrat Inayat Khan

In the early May of 1975, an advance crew of 20 arrived at the abandoned Mt. Lebanon Shaker Village (25 miles east of Albany in New Lebanon, N.Y.) becoming the first members of the Abode of the Message family. Inspired by the teachings of the Sufi master Hazrat Inayat Khan and of Pir Vilayat Khan (the present head of the Sufi Order of the West), the community was founded with the purpose of incorporating new dimensions of consciousness and spirituality into everyday life. Through the ideals of tolerance, faith and a constant striving for harmony and love, we are attempting at the Abode to do, in a new way, what contemplatives of the past achieved through austerities, celibacy, monastic life and retreat. Our work is in the dining room instead of the cave, in romantic and family relationships instead of solitary existence - yet our aim is still the same as that of mystics down throughout the ages - the awakening to the very presence of God in our midst. What we hope is developing through our efforts is not something from which only we as a community benefit. We see ourselves as a living laboratory, and as one prototype of a holistic community, within which the peace and harmony of the universe is reflected and which resounds a much needed note of hope and joy for humanity.

ATTUNEMENT

Attuning to the spirit requires each of us to become open to life's messages - to see beyond the confines of our individual selves and affirm our unity. At the Abode we have adopted a somewhat simplified lifestyle, lightened by play, strengthened by love to manifest that shared vision.

Our social environment is new, our view of life is new and, in many cases, even our names (Azim - "the most high" or Fattah - "the opener of the Way") help us realize our potential. Attunement is a process, not an immediate smoothing of all our rough edges. It requires search and continuing purification. Old desires and old patterns have been deeply impressed upon us. They continue to surround us through the looking glass of America. But these very remnants of

the past provide us with the fuel for transformation through which, in alchemical terms, the newly formed precious metal is made adamant by the test of fire.

FAMILY

Except for the newborn, joining the Abode family first involves a trial period of at least one month, within which time the individual becomes familiar with the work and meditation of everyday life and the spiritual teachings which form the inner core of the community. After this period, the main considerations for admission are a dedication to the spiritual path: a harmony with family members and with community rules and ideals; an ability to meet financial obligations; and a consideration as to whether individual talents and skills may contribute and be adequately used within the community. New family members pay a \$550 fee which is refundable during the first three months after admission. This fee, in addition to providing extra income to the Abode, helps prospective members be clear about their decision and evaluate the depth of their desire to join the community.

Presently the Abode consists of approximately 100 adults and 20 children. About half the adult population is single. Most members are in their late twenties or early thirties, the youngest being newborn and the oldest in their 50's. We hope to maintain a broad spectrum of ages, attracting older members as the years go by.

Children are a most important aspect of Abode life. The nuclear family is maintained and the child/parent relationship strongly nourished, yet everyone in the community is involved with the children in some way - through spontaneous play, organized child care, financial support of the school, etc. The children add a greater dimension to our life and spiritual work and keep us ever mindful of our effect upon the future. Most children are born at home with attendant midwives and educated in the community-operated Mountain Road Children's School.

The School's philosophy is that spirituality for the young is a natural and integrative process and that children, who are not at all comfortable with organized ritual, have less a tendency to separate spirituality from everyday life. Thus, rather than teaching about God, each subject provides examples of how life and learning are full of interest, discovery, beauty and perfection. There is a focus on heroes and heroines throughout the ages who have exemplified human potentials and reached beyond accepted limits. Teachers apply their own spiritual training to difficult school situations for the purpose of developing and main-

taining harmony. For example, when teacher/child conflicts occur, the teacher will meditate upon the child, seeing him or her in their perfection rather than from a limited perspective. This helps to break patterns of relationship that might hinder the teacher from guiding the child or from recognizing in the child particular qualities which he or she is trying to manifest.

For the adults, learning to live intimately with so many others is a process which demands continual growth and adaptation. The physical layout of the community has placed us extremely close together within dwellings that were not built for socializing, presenting us with a great challenge in developing ways of sharing and deepening our love.

Some of our needs in these areas are met through family meetings. Though business and organizational matters are taken up, the meetings have evolved beyond mere information exchange. They are a time for sharing intensely in the dynamics of the community, a time for laughter, for sending healing thoughts to a family member in need, or for giving a child an opportunity to share something with the family. Other activities which create our sense of sharing include a family concert series, a classical choir, several dramatic presentations each year and sports and recreational activities. Constantly we are looking for ways to break routines - to step aside from "matters of importance" and play horse with a child, to find our own rhythm and vibrations.

WORK

From the Shakers we inherited a spiritual tradition which emphasized dedication and hard work. Though at times the influence of their spirit has been felt to overtax us and create imbalance, we nevertheless carry on in dedication and express our devotion through our work. Work activities include community owned businesses (a wholistic health clinic, bakery, natural foods company, auto repair service and wood-burning stove store), Abode concentrations (such as the kitchen, housebuilding crew, farm or office) and the offices of the National Headquarters of the Sufi Order. Members have such individual trades or occupations as carpenters, computer operators, social workers and craftspeople. In addition to paid work, all participate in non-paid service to the community which is termed "karma yoga". This takes the form of cooking, cleaning, woodgathering and Saturday morning purification of the kitchen, common-use spaces and grounds. Whether paid or not, our ideal is to make all our activity meaningful; to make it a step closer to perfection within the limits we face. No matter how large the task, we find satisfaction doing something as perfectly as possible, for its own sake.

During these first years of the Abode, internal and external life has been very intense. Living our ideal continues to require our utmost exertion. In everyday



life we are constantly presented with situations in which we are asked to incorporate viewpoints which seem contrary to our ideals.

Some of the dynamics of the community bakery provide an example. On first reflection, some of the bakers held firmly the view of a small scale, hand labor operation to maintain simplicity and a refined atmosphere. Others saw the ideal as a major financial support of the community, and favored a much larger scale, mechanized operation. Solutions to this and similar conflicts within the community have come through our developing understanding of a basic of Sufism — that by seeing each other's point of view, we are coming a step closer to Divine Consciousness, which is made up of all points of view. Each time we are able to get beyond our own perspective, the Divine becomes open to us, and we see the conditions around us through the eyes of the realized being. The result is a great sense of freedom and the opportunity to apply wisdom to life's problems and challenges. In the instance of the bakery, a balance point was reached. It has become partially mechanized and operates on a reasonably large scale, providing the community with needed income, yet maintaining human contact within all aspects of operations.

GOVERNMENT and ECONOMICS

The government and economic systems of the community reflect an attempt to be creative and expansive in applying spirituality to everyday life. Our philosophy of government draws upon the positive aspects of both democracy and a leader centered hierarchy, recognizing the need for individual self-expression and, at the same time, making use of the wisdom and experience of certain beings who naturally fit into leadership roles. At the center of this system is a piloting committee made up of representatives of key community interests (the family, works administration, finance and esoteric concentraions). The piloting com-

mittee makes routine operational decisions and channels other matters to appropriate places. Issues of great importance come before the family as a whole. When it happens that something cannot be resolved by appropriate committees or the family, it is brought to the community "Elder", presently Pir Vilayat. The Elder, who is given ultimate authority through an agreement by the whole family, is rarely called upon to aid in decision making. When he is, we find that his guidance won't be in the form of a decision, but in a rekindling of our highest ideals, shedding new light on problems and helping us to see clearly the next step on the path before us.

The economic system also combines the positive aspects of divergent systems, encouraging cooperation instead of competition, and still providing for individual incentive. Family members pay room and board monthly and above this, donate a percentage of their wages to the community.

THE BUILDINGS

When we first arrived, the 100 year old, Shaker-built main buildings housed all of us, dormitory-style. As housebuilding progresses steadily, the main buildings serve the purpose of an energy center and a village environment begins to develop. At first glance this might appear to lend itself to isolation. The reverse is true. As the concentrated atmosphere within the community begins to diffuse, closer personal relationships develop more easily.

The community kitchen, a warm and beautiful place of gathering, prepares three communal meals daily and, though individuals may choose not to participate in the food plan and may prepare their own meals, all are encouraged to eat one meal a day in the dining room to preserve our family feeling.

New housing being constructed is taking a variety of forms, ranging from small communal homes, for those who want to share in a tighter social unit, to individual family dwellings. Houses are designed and financed by individuals or groups and built by the community housebuilding crew. Should owners move within the community or away from it, they may recover their investment by selling the house for the cost of materials.

FRIENDSHIP

With our contradictions and differences, we find the greatest meaning through the cultivation of friendship. If there is anything which we may call "spirituality" in life, it is this: by learning to accept and understand each other, we grow beyond ourselves and form something everlasting. The bond of true friendship is the sharing of joy and pain together, over time. Even the seemingly mysterious relationship between a teacher and the spiritual disciple is to us

another expression of friendship. He or she is the ideal friend - one to whom we can open our heart. At the same time, the guide, by overlooking our defects, provides a clear reflection of our innermost being, an opportunity for us to see our selves reflected in another, to catch a glimpse of our own perfection. Through this guidance we begin to realize that each of us has many opportunities to open ourselves and become the perfect friend of another

The development of friendship, of tolerance and love for each other might best be seen as the horizontal expansion of our beings - the widening of the heart. The vertical dimension, the opening of our higher centers, is enhanced through our spiritual practices. These take the form of prayer, daily meditations, evening classes presenting the teachings of Sufism, retreats, counseling, dance and music and the Universal Worship Service. The Universal Worship, expressing our reverence and gratitude for the light brought to humanity by all world religions, is held each Sunday and attended by many from the surrounding area as well as teachers and adepts from various religions and meditation schools.

In the tradition of the Chisti Sufi's which we follow, the soul's upliftment and ecstasy in beautiful music and dance is a vehicle for growth and fulfills a deep longing. One of our dances is based on a song we

The Sufi Message is not for a particular race, nation, or Church. It is a call to unite in wisdom. The Sufi Movement is a group of people belonging to different religions, who have not left their religions but who have learned to understand them better, and their love is the love of God for humanity instead of for a particular section of it. The principle work that the Sufi Movement has to accomplish is to bring about a better understanding between East and West, and between the nations and races of this world. And the note that the Sufi Message is striking at the present time is the note which sounds the divinity of the human soul. If there is any moral principle that the Sufi Movement brings, it is this: that the whole of humanity is like one body and any organ of that body which is hurt or troubled can indirectly cause damage to the whole body. And as the health of the whole body depends upon the health of each part, so the health of the whole of humanity depends upon the health of every nation. Besides, to those who are awakening and feel that now is the moment to learn more of the deeper side of life, of truth, the Sufi Movement extends a helping hand without asking to what religion, sect, or dogma they belong.

-Pir Vilayat

learned from the brothers of Weston Priory in Vermont. In the dance, partners hold hands, look into each other's eyes and turn in a circle while singing, "All I ask of you is forever to remember me as loving you". Then breaking away, spinning and singing "Ishk Allah Ma' Bood Li'lah" while discovering new partners. "Ishk Allah Ma' Bood Li'lah" means God is Love, Lover and the Beloved.

As with most of what have become known as Sufi dances, we merge remembrance of God with celebration of humanity. Trusting our unity within the discipline of the dance, we engage and separate, find love and let it go.

Guided spiritual retreats of one, three or six days are offered through the Retreat Concentration. Omega Institute, a summer university for holistic studies, offers programs in music, healing, natural foods, education and esoteric studies for those interested. The Sufi Order sponsors the meditation camps and seminars of Pir Vilayat, held throughout the United States, Canada and Europe each year.

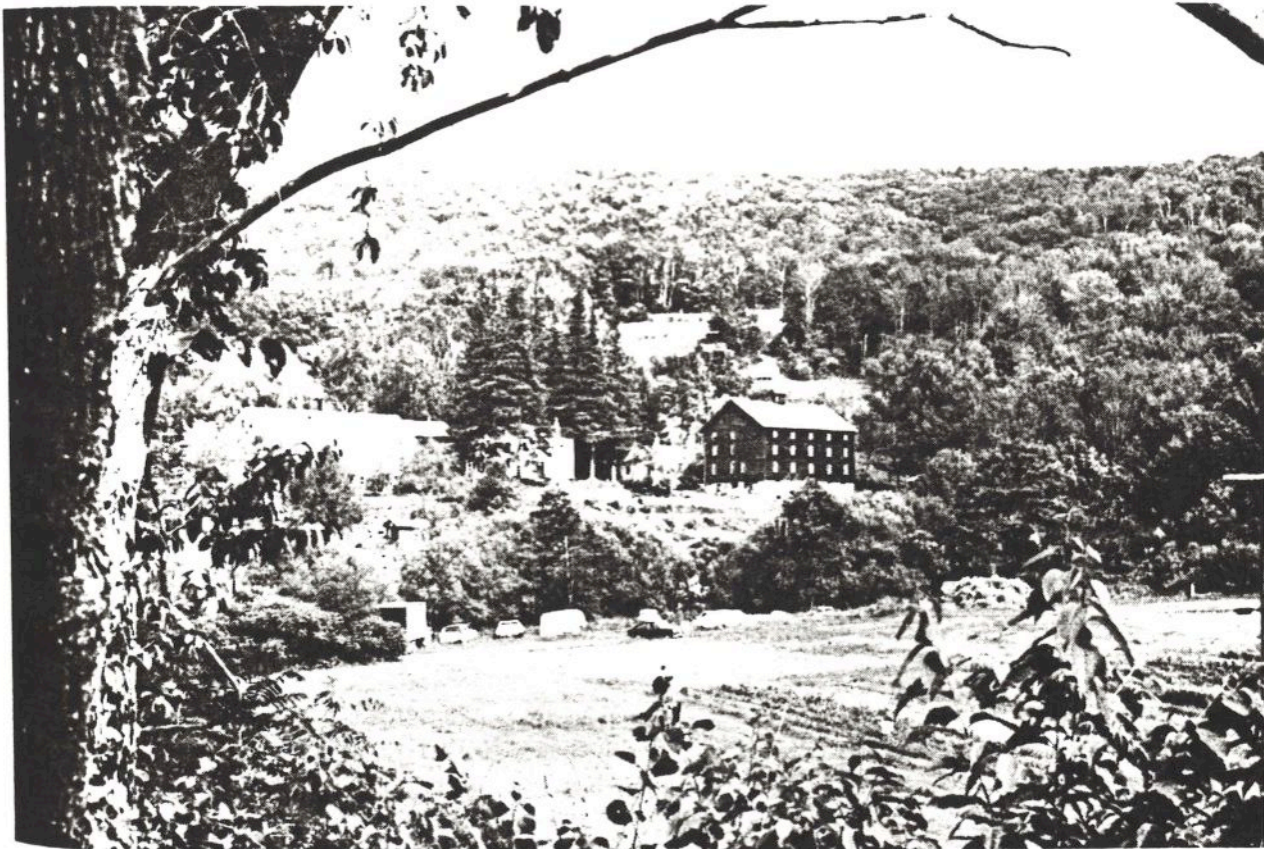
THE FUTURE

What the Abode is today is not complete without an understanding of our collective dreams and plans. Our ideal is to have one step in the future. We have found

that careful planning goes hand in hand with the patience needed to entertain futuristic thinking.

In the coming years, the Abode will grow at least to 300 members. The main buildings will function more as a village center and less as housing units. Some of the projects planned for future years are the development of a mountain top sanctuary to serve as a permanent retreat center, a home for the aged, music school and recording studio. Our farm will eventually produce enough food to supply community needs and to share our bounty with others less fortunate. More new businesses that reflect our ideals and are of service to humanity will be started. We expect to rely as much as possible on alternative sources of energy such as wood, sun, wind and water.

Behind our plans and visions is our overall purpose — to be a pure channel for the Message of Love, Harmony and Beauty and bring the fuller realization of the unity of all life and all religions and spiritual ideals. Dedicating ourselves to this fulfillment has aided us in giving up preconceived ideas about reality, to become open to guidance and act upon intuition. We strive in this process to open our hearts to all of life, to bring a healing balm to a pained humanity and planet and to become instruments through which the future may unfold in its perfection and beauty.





Resources

self & spirit

Access

These groups have an overall picture to share

For information on spiritual communities and centers:

Spiritual Community Guide

Spiritual Communities

Publications

P.O. Box 1080

San Rafael, California 94902

A publication with a wide scope of appeal:

New Age Magazine

32 Station Street

Brookline, Massachusetts 02146

(617) 734-3155

An institute offering a myriad of self and spirit enhancing courses:

Naropa Institute

1111 Pearl Street

Boulder, Colorado, 80302

(303) 444-0202

Educational Experiences

Naropa Institute

1111 Pearl Street

Boulder, Colorado 80302

(303) 444-0202

Established 1974

In 1974, a group of artists, scholars and students joined together in a common vision of learning as a personal journey — encompassing both the academic and the artistic — a process which develops and integrates intellect and intuition through the discovery of genuine discipline. At Naropa Institute, intellect is trained through study and intuition through the practice of meditation, the arts, and body awareness and movement.

The Institute attracts 1,000 students each summer to over 200 courses and workshops in music, dance, psychology, martial arts, theater, visual arts, poetics, Buddhist studies and science (biology, language, and knowledge). Year-round degree programs include B.A.s in Buddhist Psychology and Buddhist Studies; M.A.s in Buddhist and Western psychology, and in Buddhist Studies; and certificates in Dance, Poetics, and Theater.

Pendle Hill

Wallingford, Penn. 19086

(215) 566-4507

Established 1930

Pendle Hill is a non-degree-granting adult center for work, study and contemplation. Suburban location, near Philadelphia, co-educational, autumn, winter and spring terms of ten weeks each and summer sessions of one week each. Silent meeting for worship open daily for all; meeting for business of the community twice monthly after the manner of the Friends. The purpose of Pendle Hill is to provide a time in which life can be lived for its own sake. The college is not a traditional school, nor an intentional community, nor a commune. It is rather a place in which a unique community of personal search and group concern may emerge each year anew, dependent upon what each person brings to the common sharing of life and thought. Scholarship help is available. Families and singles accommodated. Classes, interest groups, individual research projects combine with volunteer work in nearby agencies.

Himalayan Institute

RD 1, Box 88

Honesdale, Pa. 18431

(717) 253-5551

Established 1971

The Himalayan Institute believes every person can realize the inner potential to recreate their life. Self-awareness and self-directed change are the goals of our innovative programs in combined therapy and education. We address the whole person — body, mind, and spirit. Our training methods integrate the latest scientific knowledge with ancient healing techniques. We believe the complex problems of modern life can be solved in natural ways. We offer residential, self-transformation, combined therapy and meditation vacation programs. Our research, seminars, and courses range widely in such fields as meditation, yoga, psychotherapy, biofeedback, diet and nutrition, vegetarian cooking, homeopathy, breathing techniques, and holistic living. Unique to all our programs is the practice of Super-conscious Meditation, a systematic method of developing all the levels of one's consciousness. We also

sponsor annual International Congresses on Yoga and Health.

Omega Institute
Abode of the Message
P.O. Box 396
New Lebanon, New York 12125
(518) 794-8090

Omega Institute for Holistic Studies is a summer university of holistic studies, based upon a view and understanding of the basic unity of all of life. Omega brings together professionals, teachers, and performers in the fields of health, mysticism, music and dance.

Lama Foundation
P.O. Box 444
San Cristobal, New Mexico 87564
Established 1966

The purpose of the Lama Foundation is to serve as an instrument for the awakening of individual and collective consciousness. Residents follow different spiritual disciplines, understanding that all beings and all paths are One. We support ourselves through silkscreening prayer flags and t-shirts, publications and pottery. We are also supported by tax-free donations and

room and board payments. During the summer, we are a school which teaches through community experience and visiting spiritual teachers.

We are located in forested mountains, with outhouses, wood heating, a 90-day growing season, and no electricity. We have 20 staff members, family and single dwellings, a structured daily schedule, communal meals, work, prayers, meditations, song and dance.

Koinonia
1400 Greenspring Valley Road
Stevenson, Md. 21153
(301) 486-6262
Established 1951

Whatever your spiritual path or church, whatever your own experience in healing, medicine, or alternatives, the spiritual power can be tapped to direct itself towards the healing and wellness of the individual body-mind-spirit. At Koinonia, we offer you the chance to explore this power in its variety of manifestations, to experience it and relate it to your own lifestyle. Classes and weekend workshops present many different paths to greater physical vigour, mental calm, emotional flow, and spiritual awareness. Resi-

dential programs at our 45-acre estate offer opportunities to develop these skills into a personal, wholistic lifestyle. Koinonia represents no single spiritual or philosophical doctrine, follows no single spiritual teacher or healing discipline, and is therefore free to present many approaches to spiritual development.

Spring Hill
P.O. Box 124
Ashby, Massachusetts 01431
(617) 386-5622
Established 1976

We are an extended community of brothers and sisters committed to the common goal of peace and well-being for all people, all living things, and our planet. We are individually and collectively tuning ourselves to become clearer channels for the universal spirit of love and truth. Our work on the outside is taking a number of forms: weekend workshops called "Opening The Heart"; a hospice program for the terminally ill; counseling; meditation groups and retreats; recordings and concerts of spiritual music; dance; gardening and carpentry.

Retreats & Centers

Heartland: A Feminist Wilderness Retreat
P.O. Box 5265
Berkeley, California 94705
(415) 549-1811
Established 1977

The Heartland is about 800 acres of rolling hills and meadows near Ukiah in Mendocino County, California. It has fresh water springs, creeks, a pond and abundant wildlife. We will collectively own this beautiful wilderness while developing it as a healing retreat. We plan to build a center with a large room, kitchen, and tool shop which can be used to shelter visitors as well as for

holding workshops and meetings. We envision the Heartland as a feminist, ecological, and cooperative community.

Abode of the Message Programs
P.O. Box 396
New Lebanon, New York 12125
(518) 794-8090

Abode Visitor and Summer Apprenticeship Program:

The Abode Visitor and Summer Apprenticeship Programs are designed to give individuals an opportunity to get a true feeling of life at the Abode, to explore the teachings of Sufism, and to examine ways of

bringing spirituality into everyday life.

Abode Retreats:

Abode retreats offers spiritual retreats for beginners and for individuals very experienced in retreat. These are guided by those trained within the alchemical retreat framework as taught by Pir Vilayat Khan. They provide opportunities to completely immerse oneself in meditation and mantra for periods of 1-6 days.

The Sufi Order:

The Sufi Order sponsors the meditation camps, retreats, and

seminars of Pir Valayat Khan which are held throughout the year in many parts of the United States, Canada, and Europe. The aim of these camps is to awaken individuals to high realization and to bring spirituality into their everyday lives.

Ananda Cooperative Village

900 Alleghany Star Route
Nevada City, California 95959
(916) 265-5877
Established 1968

Ananda Cooperative Village, founded by Swami Kriyananda, direct disciple of Paramahansa Yogananda, is composed of 135 members of all ages and backgrounds. Located on 650 acres, it is a dynamic community whose hallmarks are meditation, high-thinking, simplicity, and self-motivation. Community businesses are: publications, press, music school, grocery, natural food cafe/restaurant, incense and oil shop, dairy, organic gardens and sawmill.

Ananda also has a Meditation Retreat for visitors seeking to shed the demands of the world for a while (long or short) to be in the company of warm and friendly people who love God. Inquiries and visitors are welcome all the time.

The Findhorn Foundation

The Park, Forres
Scotland IV36 OTZ

Founded in 1962 by Peter and Eileen Caddy and their co-worker Dorothy Maclean, Findhorn is now a community of over 300 people of all ages who live and work in conscious awareness of the presence of God within all life.

What began as an experimental garden in unfavourable conditions working in active co-operation with the forces of nature has grown into a "Center of Light," exploring the emergence of a new culture in the world and training people to express a quality of perfection and unity in all they do. Physically the community has expanded to include

its original trailer site, a residential hotel/college, several large houses, and custodianship of the Isle of Erraid off the west coast of Scotland. In addition to its extensive guest/education programme, Findhorn is also involved in building links of love and service with an ever-growing network of other groups, centres and communities sharing a similar vision throughout the world.

There is a wide range of tapes and literature available - please write for details. People intending to visit should write well in advance.

Fellowship of the Inner Light

P.O. Box 206
Virginia Beach, Virginia 23458
(804) 428-4650
Established 1972

The Fellowship of the Inner Light is a non-profit, non-denominational organization whose primary work is to support efforts of those who are attempting to grow spiritually and wholistically through self-discovery and other techniques. We are located on 1300 acres in the Shenandoah Valley, where we operate a university in the planning stages (with on-going plans in music, bio-dynamic gardening and wholistic healing). This community, called Carmel-in-the-Valley, intends to serve as a model for living together in healthy and loving ways. We have sponsored four annual healing conferences, and sponsor other conferences throughout the year.

Aquarian Minyan

P.O. Box 7224
Berkeley, California 94707
(415) 548-5819

The Aquarian Minyan is in the process of becoming a native Jewish spiritual community. The Minyan is a portable shul. We meet in people's homes in the Bay area to celebrate the Sabbath and to enrich and

enhance our Jewishness. All are welcome.

Integral Yoga Institute

227 West 13th St.
New York, N.Y. 10011
(212) 929-0585
Established 1969

The Integral Yoga Institute is one of several institutes and ashrams founded and directed by Reverend Sri Swami Satchidananda.

Ananda Marga

854 Pearl St.
Denver, Colorado 80203
(303) 832-6465
Established 1955

Ananda Marga is a socio-spiritual organization and a spiritual path. It is now in over 85 countries, giving free instruction in the practice of meditation and yoga and operating community and relief services.

Healing Light Foundation

P.O. Box 205
Fort Thomas, Arizona 85536
Established 1977

Healing Light Foundation is a family of people dedicated to serving the Light in the New Age. Our energy is centered on a newly-purchased tract of land, with focus on developing an organic farm and healing center.

San Francisco Zen Center

300 Page Street
San Francisco, California 94102

The San Francisco Zen Center provides an environment for the practice of Zen Buddhism.

Karme Choling

Buddhist Meditation Center
Star Route
Barnet, Vermont 05821

Publications

Spiritual Community Guide

Spiritual Community Publications
P.O. Box 1080
San Rafael, California 94902

The **Spiritual Community Guide** is a 256 page sourcebook of spiritual-based communities, restaurants, and businesses, light and healing centers.

Spiritual Community Publications is devoted to gathering, channeling, storing and disseminating information vital to the New Consciousness re-appearing on this planet. Information is made available to the public through such projects as **Spiritual Community Guide, A Pilgrim's Guide To Planet Earth** and other Spiritual Community publications, NAM mailing lists, participation in New Age expositions and gatherings, a producer-consumer discount club and other direct informational services.

Friends Journal

152-A North Street
Philadelphia, Pennsylvania 19102
(215) 564-4779
Established 1955

Friends Journal is a monthly magazine associated with the Religious Society of Friends. Friends Journal is a gentle magazine featuring articles and resources on various aspects of Quaker life. A Friends meeting directory is included in each issue. Subscriptions are \$9/year.

WomanSpirit

P.O. Box 263
Wolf Creek, Oregon 97497
Established 1974

WomanSpirit, now in our fifth year of regular publication, is a unique journal of feminist culture, integrating graphic arts, poetry, song,

fiction, articles, etc., without advertisements. All work is by women; our goal is to stimulate the intimacy and strength of a c-r group by presenting the experiences of modern women. Recent topics have included: The Divine Art of Masika Szilagyi; Self-Healing; Retracing the Footsteps of the Goddess; Beyond Violence and Non-Violence; and indexes to the first four volumes.

Continuing workers live in a rural area of Oregon. Every third month, volunteers are welcomed to join in an intensive group living/working experience while an issue of the magazine is produced cooperatively. Thus, the process of **WomanSpirit** is in tune with the major focus: to strengthen the confidence of women to make changes in society which a feminist perspective indicates. Subscriptions are \$7 a year throughout the world.

New Age Magazine

32 Station St.
Brookline, Massachusetts 02146
(617) 734-3155
Established 1975

New Age is a monthly magazine about new ideas and lifestyles, emphasizing health, environment, human potential, and consciousness issues — all with a positive slant toward a humanistic evolution. (Subscriptions are \$12 a year; individual copies are \$2 each.)

East West Journal

233 Harvard St.
Brookline, Massachusetts 02146
(617) 738-1760
Established 1971

We are a monthly general interest magazine which explores the dynamic balance unifying apparently opposite values: Oriental and Occidental, traditional and modern,

religious and technological, communal and individual, visionary and practical. We cover the world stage from ecology, agriculture, and nutrition to personal relationships, science, the arts, economics, politics and spirituality.

Lucis Trust Library

866 United Nations Plaza, Suite 566
New York, N.Y. 10017
(212) 421-1577
Established 1922

The Lucis Trust Library is a service activity available to all interested individuals within the United States, Canada, and Puerto Rico. Books on occult science, esoteric philosophy, world religions and related subjects are available by mail at no charge.

Yoga Journal

2054 University Avenue
Berkeley, California 94701
(415) 841-9200
Established 1975

The **Yoga Journal** is a bi-monthly publication that focuses on integrating the pursuit of spiritual truth and physical well being with modern lifestyles. Drawing from many diverse sources, the **Journal** synthesizes Eastern and Western approaches to the healing arts and wholistic living.

New Directions

1962 W. 4th Avenue
Vancouver, B.C.
Canada V6J 1M5

A spiritual magazine about "ecology, energy, consciousness, community, healing and sacred arts."

6TH COMMUNAL NEWS LETTER



2 CHAPEL ST.

Intentional Communities



overview

The promise of intentional community is the integration of cooperative work, political or spiritual ideals, and personal support within a balanced, wholistic setting. In fact, most of the alternatives described elsewhere in this Guide can be seen as partial or specialized measures toward this vision.

This vision, often in its naive utopian modes, inspired many to begin communal experiments in the late sixties and early seventies. As remains true today, the primary emphasis varied widely. For some, community was a base from which to wage the political revolution which seemed just around the corner. Personal encounter, sexual sharing, and a feeling of extended family drew others. Still more pursued a compelling spiritual message to live with their guru or teacher in community. Homesteading - simple living - education: all had their devout adherents. And of course, some wanted it all; to pull together the best of the sixties political vision with the changes of consciousness that emerged in the seventies.

According to the media, even some of the alternative press, the communal movement seems to be a lifestyle fad whose time has come and gone. This seriously misguages the strength and prevalence of communal living. This Directory of Intentional Communities, which represents several thousand people, is just a small sample of the entire movement. The total number of groups living and working collectively range to somewhere between a thousand and the "tens of thousands" estimated by former researcher, Jud Jerome.

Many groups shun publicity. In fact, some don't identify themselves as a "community" per se, but rather as a natural pattern their lives have formed. The types of community have expanded; gay men, lesbians, and disaffected professionals have all organized communally, as well as joining in heterogeneous groups.

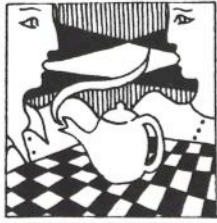
And the successes of individual groups have rendered the stereotype of ephemeral, hippie crashpads sadly out of date. Twin Oaks, perhaps one of the most famous groups of the early 70's, has quietly become larger and more stable. It has catalyzed a network of similarly growing and developing groups, organized into a tight-knit federation. Communities that are anywhere from 5 to 12 years old are commonplace. They have put down roots, begun raising children, and established themselves in new fields such as alternative energy and organic farming.

Do communities measure up to their utopian ideal? The successes are mixed, as cultural and social innovations cannot wholly escape the effects of the society from which they spring. For example, in most communities women are free to become mechanics and business managers, while men have the option of caring for children and share domestic duties. Yet even within the most androgynous groups, there is struggle. Men are still too quick to assume traditional leadership roles, while women struggle to shed their conditioned passivity.

Intentional community has found no easy answers; it provides an experimental, cooperative context for seeking them. Working through the many questions that resource sharing and cultural experimentation pose is a difficult and consuming process. Yet many of us who have chosen intentional community have found the challenge to be a rich and joyous one.

by Chip Coffman
Chip is an editor of "Communities,"
and a planner at Twin Oaks





Twin Oaks

article by Vince Zager

Having been involved in communal experiments in California and Oregon for six years, I often heard comments from people about Twin Oaks. The comments were usually negative references to a place that espoused the ideas of behavioral psychologists. ("Can you imagine hip people living on a commune that supports those manipulative behaviorist principles?") After having visited Twin Oaks (T.O.) six times over a six year period, I joined the community. At this writing, I have been at T.O. for several months, and have experienced people here as normal folks, living cooperatively.

One thing that is striking about T.O. is that it continues as an organization without charismatic leaders, without a centralized bureaucracy, and with diversity. Is this a possible model for people in highly centralized areas, like our cities, to consider as a lifestyle form?

The spark for T.O.'s inception came from two people who attended a conference on behaviorism in 1966. After forming a small group in Washington, D.C., eight people moved to our current farm in June of the following year. The community was advertised at that time as a B.F. Skinner-inspired-effort to create a behaviorist environment patterned after his novel, *Walden II*. There was never any personal connection with Skinner, and he was never regarded as a guru. With an influx of people during the next few years, the complexion of the community began to change. The importance of a behaviorist orientation dwindled by 1972 and over the last seven years this trend has continued.

As a result, we find ourselves in a continual struggle to restructure our lifestyle along lines that feel right. Like everything everywhere, the community is constantly changing and bending with the desires of its people. These people are seventy adults and eleven children, whose ages range from one to fifty years. The majority of members are in their twenties, with our median age twenty-six.

T.O. is located on 400 acres of forest and farmland in the gently rolling hills of central Virginia, about fifty miles east of the Blue Ridge. A quarter of that land is a parcel devoted strictly to farming. The other 300 acres borders the South Anna River and is zoned as a Planned Unit Development. Currently, most of the community's activity is concentrated within or near a courtyard area. Here we have our hammock

shop, machine shop, printing shop, farm equipment, dairy herd, auto shop, and kitchen-dining facilities. Meals are self-served, cafeteria style and there are several small dining rooms. The direction of development will likely be toward more household-oriented living according to our land-use plan.

Our standard of living is relatively high for a new age community. We have an ecologically sound sewage treatment plant and well-heated, well-lighted buildings, with our newer buildings designed to utilize modern techniques such as solar heating. We have good quality tools, machinery, and autos. There are art supplies and musical instruments available for use by all members. Individuals usually retain personal items in their rooms, and extra items can be purchased with the weekly allowance of each member. With these material advantages shared by many, we have come to feel secure with our basic comforts here.

Sharing public space with many people enhances the importance of our individual rooms. A high level of privacy can be maintained depending on the desire of the individual. Even so, we are bound to be aware of the needs of others.

One major influence in this environment is a willingness to accept structure. To help realize equality on the socio-economic level, daily community interactions are arranged to shape behaviors in tune with this value. For instance, all aspects of decision-making and work involvement are available to men and women alike. If you visit, you will see men caring for children and washing dishes while women are repairing automobiles and driving tractors. Added to this is the arrangement of our work activities so that all are involved to the best of their ability in what they see as interesting. Apprenticing in all aspects of community work is possible. Within the community, teachers usually can be found to share their knowledge and skills.

We see the value of equality affecting our youngster's growth, too. With this awareness, the youngsters are not socialized with values reflecting a male-dominated society. The young ones are encouraged to be cooperative and pursue their own interests without being shaped toward female or male roles.

On a financial level, a community membership agreement and property code officially guide our spending while living at Twin Oaks. We do not enter or leave the community as equals, because of our separate backgrounds. However, while here we agree to spend only our personal weekly allowance. The community provides to everyone an equal opportunity for clothing and personal articles, dental and medical care, books and periodicals, transportation, recreation, shelter, food and emotional support.

Vince Zager has lived at Twin Oaks and Limesaddle communities, and edits the International section of "Communities, a Journal of Cooperative Living."



We have a labor credit system to equalize a minimum level of work for all members. Everyone gets three weeks vacation, too. An average week's quota can do so, and this will accumulate vacation time for them. These days, we are operating at a high weekly work quota in order to realize some of our priorities.

One priority is to be self-supporting. In the past few years the community has been so, meaning no one has to do outside work. Income is generated from a variety of areas - woven rope products (hammocks, chairs, backpacker hammocks), a construction business, work for neighbors, commercial printing, publishing, appliance repair, and others. By far the leading industry over the years has been the production of hammocks.

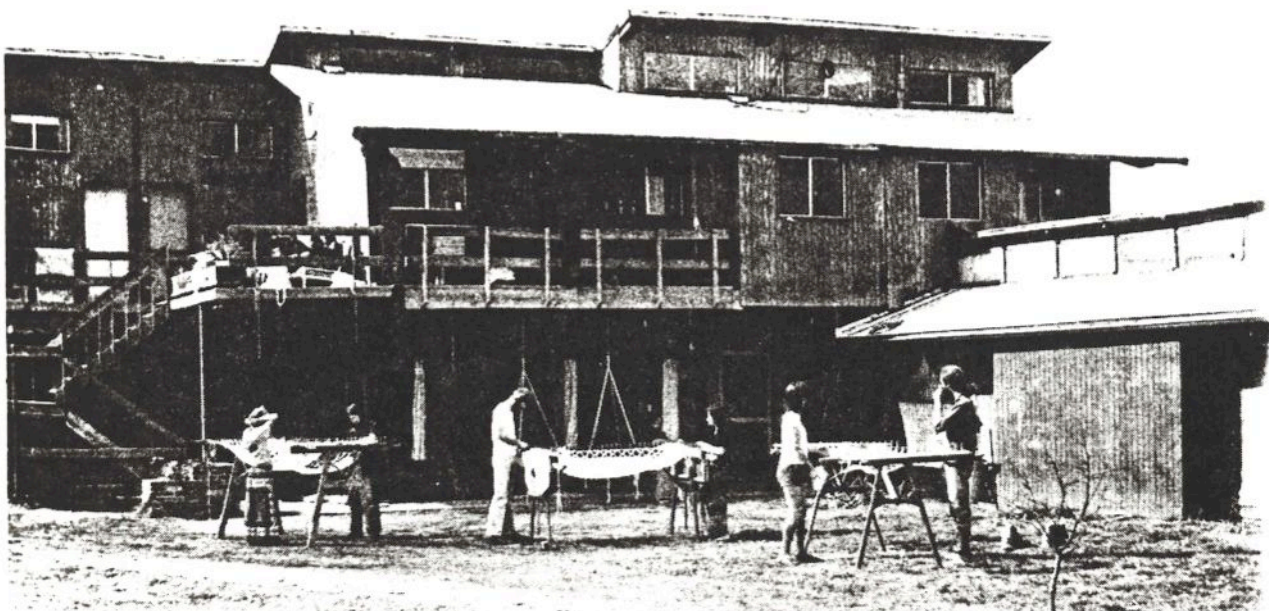
Legally these businesses are part of our non-profit corporation, with each member being a partner. Money earned is channeled into the community for expansion, allowance to the members and for necessities of life. What type of bureaucracy is necessary to maintain this size community? Actually there exists very little, partly because we are aware of the problems with big government and partly because an effort is made to enact many things on a face-to-face basis.

Government involves people who are interested in decision making and in being responsible for certain areas of life here. An activity such as car assigning needs only one person, whereas gardening needs a crew of people. In gardening, a crew of eight people share decisions and responsibility. When our farm council meets to discuss some aspect of land usage of any farm land, be it for grain, vegetables, or grazing, the garden manager represents garden interests at a council meeting. In turn, this council proposes alter-

natives for our executive decision making body, the planners. The planners are three people serving a term of up to 18 months. These three meet publicly twice a week to discuss community-wide problems and planning needs, receiving feedback from whomever is affected and from whomever wants to contribute. On this basis and with community-wide polls, the executive planners make decisions (which could be vetoed if disliked by two thirds of the community). Probably as the community matures, more power will filter to the various councils and away from the planners. Possibly the whole governing structure may change if it is no longer viable for our members. Changes are always possible if enough members aren't happy with existing structures.

One change that was necessary concerned systematic planning. It was realized that most of the buildings in the first seven years had been constructed in the least desirable places. A master plan was developed which reflects the desires of the members who were polled about growth priorities, and is in line with the findings of our land use research. The design of our newest residence includes the possibility for solar heating and allows for small group arrangements. Not only has long range planning become an influence, but short range economic plans have evolved, centering around labor requests and expenditures for each year.

T.O. is structured socially to create a society that is not built on the nuclear family. The child program provides children with their own residence apart from their parents. Dormitory-styled living where each adult has a personal space also supports this structure. In certain ways, T.O. is similar to an Israeli kib-



butz, except that the family is not a central cohesive force as it is there. In this regard, T.O. is substantially different from any other ten year old community, Israeli or North American.

Communal childrearing does not mean that parents who want to be with their children are separated from them. They can spend as much time together as feels right. But it does mean that parents who need to be free of childcare can be. It also means that others can share in the pleasures and responsibilities of rearing children. A small group of adults rotate child care, each spending about three hours daily. This gives the youngsters a broader-based emotional security than available from a nuclear family arrangement, yet maintains consistent support.

Our approach to childcare has brought conflict during its five year trial period. Some parents, who wanted drastic changes, left the community. We see people departing in various directions as an expression of constant and inevitable change. This transience makes it difficult for some people to remain in communal experiments. As Israeli kibbutzim have shown, stability does not come until later in the life span of a community. For now, T.O. is uncomfortably like a youngster learning to adjust to heavy doses of change, though recognizing these changes will lead to a comfortable home environment, eventually attracting more people for long periods of their life.

As a learning environment, our community could be viewed as a "school of living" where people acquire essential skills. Some students graduate and leave after learning many skills related to construction, farming, childcare, organizing abilities and more. Some students become staff, even deciding to consider this a permanent home. For those choosing to remain for many years, the constant turnover of people (25% annually) is often unsettling. This unsettling factor is part of a learning process, too. We can learn from most changes.

Being at T.O. is like being in a city environment, in that there are people from everywhere with endless interests, paths and approaches to what is best for each. This is one of my main reasons for being here. Twin Oaks represents humanity - a group of people



with different backgrounds, with different habits and different views of what is enjoyable. We live on the same land and cooperate on many aspects of life. In the process of close cooperation with people of varying attitudes, it is important to be open to many approaches and points of view regarding decision making, priorities, resolving conflicts and ways to express our growth. It becomes very important to flow with the energy patterns and to be sensitive to many types of vibrations. The ego is constantly being tested. What a wonderful opportunity for expansion of consciousness.

From a spiritual viewpoint, one might ask, "Why bother to live in a community; why organize apart from mainstream culture? There is no need to get away!" Consider that sharing resources is an approach to easing subtle tensions on the planet, given our current inadequate distribution methods. With community we can care for ourselves in a cooperative fashion, being ecologically minded and providing for essentials without depending on the State. Once basic essentials are available, opportunities for expansion of consciousness arise. As an individual gains greater understanding, energy can be used for social-spiritual advancement.

Our ideological position is reflected in our core values:

To create and expand a community which values cooperation, sharing and equality; which is non-violent, nonsexist and noncompetitive; which strives to treat people in a kind, caring, honest and fair manner and; which provides for the basic physical needs of its members. Our membership remains as open as is consistent with our survival.

With all this potential available to people living in small decentralized communities, we might conclude this is a positive way to exist - leading to healthy, responsive people. The kibbutzim in Israel certainly give us enough data indicating that these types of communities encourage future generations of well-rounded, responsible people. In part, T.O. represents this approach to life.

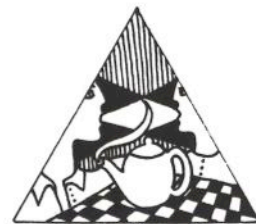
The past ten years have seen many utopian dreams of instantly creating a new world via country community fade into the abyss of human failures. Consequently, less emphasis has been placed on rural experiments. During this period, we were unable to sustain our initial enthusiasm and unable to attract others in significant numbers. Yet, some of us remain. The experiments continue. They are part of the valuable collage being constructed signifying intense change from former patterns to new ones. Increasingly we are becoming centered on an awareness of all life and the importance of cooperation. The Twin Oaks style is important for people valuing rural living, self direction and communal sharing. It exists both as one of many living communities ready to welcome new members, and as an integrated model of cooperative life and work.



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Directory of Intentional Communities



This directory has been compiled for communities, cooperatives, and other groups, and for folks who are moving toward a more cooperative lifestyle. Over 750 groups were surveyed to compile this information. Many groups prefer to remain anonymous or otherwise just do not want the hassles of lots of correspondence and visitors. We hope the directory will facilitate sharing information among people, and will help establish networks within the communities movement. Let us know how well (or ill) it serves you.

In creating this directory, we have relied almost entirely on entries submitted by the groups themselves. Only a little editing has been done to preserve the flavor of the response of each group.

How to Arrange a Visit

If you are interested in a particular community you should write for details about their arrangements and then try to make an appointment for a visit. Communities often are swamped with mail and requests for information. Be sure to enclose a stamped, self-addressed envelope and a dollar if you can afford it, to help with the cost of answering mail.

Remember that a community is not an institution, but the home of those who live there. Respect their home; don't make them a crash pad for your cross-country trip, or the object of a study for your college sociology class. If you do come to visit, here are some hints to make your visit pleasant both for you and your hosts.

- 1. Never go to visit unless they are expecting you.*
- 2. Take along sleeping gear and plan to share in their work, their play and their expenses - freeloaders can make a group decide to close its doors to further strangers.*
- 3. Leave your pets at home unless you have permission to bring them.*
- 4. One of the most important ingredients of community is compatible people. You cannot judge that well unless you spend enough time with the people you are considering living with. So try to arrange for an extended visit of a week or two if possible. Sometimes short term visitors are regarded more as "sightseers" than as serious about community.*

We welcome additions to the list and if you have any information about any of these communities or if you know of communities that would like to be listed in the next directory please have them get in touch with us.

A

AGAHPAY FELLOWSHIP
Route 3, Box 111
Moorfield, West Virginia 26836

We want to be a community with a First-Century-type Christian emphasis. We want a rural location for a back-to-the-land way of life. We want to help start a love-motivated, non-exploitative alternative society, with an outreach to persons in need. And we want to be able to collectively make a Christian witness. (Jesus Christ stood for just about all of

the things the intentional community movement is about.) Because of our desired outreach, we definitely don't want to be isolated. We want to have a democratic type of government probably operating on a basis of consensus. Families with children would be welcome. We would have our own school(s), because we are dissatisfied with the typical public school system. We hope to have our own business(es), so as to be independent of outside employers and to assure our members of employment. We are mindful of the fact that a substantial portion of humankind (probably a majority of the people of the world) can't get enough to eat. So for our diet, we would aim to eat low on the planet's food scale.

**AGAPE ORTHODOX
CATHOLIC COMMUNITY**
Rt. 1, Box 171
Liberty Tennessee 37095

Agape (est. '72) is an Orthodox Christian, quasi-monastic (not restricted to celibates) community dedicated to the gospel life of poverty, prayer, obedience, and chaste and loving response to all creation. Located in a remote mountain hollow, (1½ hours from Nashville) our primitive lifestyle is dominated by prayer in common, subsistence agriculture, and evangelical work. Cash flow is small. Most practical decisions are made by consensus, while the com-

munity is fully subject of Orthodox Tradition and the authority of the Church. Diet is lacto-ovo-vegetarian, in keeping with poverty and Orthodox Tradition. Children's education is a primary concern — Agape is a registered school.

ALOE COMMUNITY

Rt. 1, Box 100
Cedar Grove, North Carolina 27231
(919) 732-4323

Aloe (est. '74) has 8 adult members and one 10-year-old girl. Aged 27-55 years (mostly 27-35), we are gay, bi-sexual, and heterosexual. We are integrally involved with the Federation of Egalitarian Communities, a local co-op school, food co-ops, and Southeastern gay networking. We are officially a "group in dialogue" with Movement for a New Society. All of these areas reflect our personal commitments.

A home-based Tinnery Craft industry, marketed at craftshows throughout the Southeast, provides most of our income. We plan to expand our economic base. Decisions are made by consensus. We have facilitators in different areas like auto, kitchen, craft shows, etc. Our diet is vegetarian with milk products; we expect to eat more animal products as we extend our farm and husbandry involvement. Child care is primarily parental. Our child attends and likes a parent co-op school.

Some of us would like Aloe to become a conference center. In 1978 we hosted a conference and follow-up gathering on "Gays and Communal Living" and one on "Children and Community." In 1979, we plan an Easter Weekend Conference on "Women in Community," a "Walden II Week" June 7-14, and a "Conference on Children in Community" June 15-18. Please write for more information.

ALPHA FARM

Deadwood, Oregon 97430

Alpha Farm is a close-knit community focused upon the physical, emo-

tional, and spiritual development and well-being of its members, and upon sharing our learning with others.

Currently 15 members live together on a 280 acre farm. All members are highly committed to the common good; prospective members live here for at least one year. All property and income are held in common. While we have private rooms, all other living space is in common and evening meals are taken together.

We produce much of our own food and fuel; and do our own construction, mechanics, etc. For income we deliver the mail locally; operate a store in town; produce and sell sandals; do custom tractor work; and work at a local health clinic.

We meet regularly for personal growth and to share our various spiritual paths. We help each other to live our values in our daily lives.

Visitors are welcome to work and play with us, although we need to restrict the number here (not more than four at a time) and length of stay (usually not more than three days). It is important to write or telephone to arrange specific dates, at least several weeks ahead.

ALTERNATIVE TO ALIENATION

P.O. Box 46, Postal Station M,
Toronto, Ontario
(416) 925-9665

Alternative to Alienation (est. '71) is a commune of 14 adults, 8 female and 6 male, ranging in age from 20 to 49, plus one infant. None of us are "coupled" or paired off sexually. Three of us are together seven years, and all but two of the others are here between 4 and 5 years. The other two, will be here two years this summer.

We live together to overcome our alienation, to change character, and to actively practice what Erich Fromm calls the Art of Loving. Toward this end, we are all interested in self-psychoanalysis, and we utilize it, not as a form of "therapy", but as a tool toward better self-understanding and deeper communication.

Five years ago, we decided to pool our money and start a communally-owned business; The Spice of Life

Restaurant. Today, we own four restaurants, a typesetting, printing and graphics business, and a company which imports and sells marine hardware. We also publish a magazine, Alternative to Alienation. No one works outside of our communally-owned businesses.

Out of earnings, we have bought our large 15 room house, and a 230 acre farm.

ANANDA ASHRAM

Box 805
Monroe, New York 10950
(914) 782-5575

Ananda Ashram (est. '64) was founded by Sri Kamaurti to be a World Yoga University where seekers study all aspects of yoga and related disciplines, leading to heightened awareness, sensitivity, intelligence, self-knowledge, and self-realization. The primary purpose of the 40 members is self-realization. The average age is 30 years. Family and single lifestyles and a lacto-vegetarian diet characterize the lives of the 1/3 male, 2/3 female population on Ananda's 60 acres. Income is derived from retreat programs and classes, donations, a mail order gift, book and tape business, and an incense business. A play group is provided for pre-schoolers. Management is by a 9-person committee, while policy decisions are made by the Yoga Society of New York (many of whom are residents), and ultimately by Sri Kamaurti. Send for more information.

ANANDA COOPERATIVE VILLAGE

900 Allegheny Star Route
Nevada City, California 95959
(916) 265-5877

Ananda Cooperative Village, founded in 1968 by Swami Kriyananda - direct disciple of Parmahansa Yogananda - is composed of 135 members of all ages and backgrounds. Located on 650 acres, it is a dynamic community whose hallmarks are meditation, highthinking, simplicity, and self-motivation. Community busi-

nesses are: publications, press, music school, grocery, natural food cafe/restaurant, incense and oil shop, dairy, organic gardens, and sawmill. Ananda's How-To-Live School System (K-12) stresses "academics" and "personhood" with equal emphasis. Ananda reaches out to share its philosophy with others through nationwide seminars as well as through an ongoing Yoga Teacher Training Course and an Apprentice Program. Ananda also has a Meditation Retreat which is a haven for visitors who are seeking to shed the demands of the world for a while (short or long) to be in the company of warm and friendly people who love God. Inquiries welcome.

ANIMA

Bass Creek Commune
Rt. 2, Box 198a
Stevensville, Montana 59870

Anima, the Bass Creek Commune (est. '68). We have 7 members: 4 adults and 3 children. We're located in the Bitter Root Mountains, 30 miles south of Missoula. Our structure and goals have evolved considerably over the years. We are a version of an "extended family commune." We share income and time, make decisions by consensus in weekly meetings, and collectively set priorities. We see ourselves as a group struggling and learning to live our political and social ideals. We are involved in the greater community in a variety of ways: Consumer's Food Cooperative, land-use planning issues, the schools, and of course, economically through our work. 3 adults work in town, 1 full time.

Self-sufficiency (producing everything we need ourselves) was once a primary goal. We have redefined that goal to mean self-employment in meaningful work. The mountain-side provides us with all of our heat (wood and solar), most of our electricity (wind), some food from a small garden, and meat from hunting. Our diet tends toward organic, but varies with the individual.

Child rearing is collectivized with the recognition of the natural parents' special relationship to the child.

We are looking to expand our membership. Our ideal size is 10-12 adults, plus children. Interested people write first to schedule a visit.

ATKINS BAY FARM

Cox's Head Rd.
Phippsburg, Maine 04562
(207) 389-2125

We became an intentional community in 1970 with membership fluctuating between 4 and 10 people between the ages of 20 and 50. Our location is a very pleasant old farmhouse on the coast of Maine. A new house is under construction. We are striving to live, work and love together for self-sufficiency goals yet not be isolated. An anarchical structure would be ideal, and we feel that every thing we do is a political expression of our philosophy of life. We share all income. At present we are engaged in a fishing business, organic gardening, and working in the woods; all of which provide us with a comfortable lifestyle. We are trying to have close interpersonal relationships within the group without jealousy, and active relationships and involvements with other alternative-style groups, and also participate in local mainstream activities. Members are accepted after a 6-month trial period. Visitors are requested to write or call to make arrangements for a visit.

APPLETREE

980 University Ave.
Boulder, Colorado 80302
(303) 443-2817

Appletree (est. '74) is 12 people of whom 3 are children. We are interested in interpersonal communication and are striving to become less exclusive and oppressive (less sexist in particular). We raise our children communally, eat meat very rarely, and avoid food additives and sugar. We have weekly meetings and a work credit system. Our goals are to develop a source of group income, to become a member of the Federation of Egalitarian Communities, and to

become a "group in dialogue" with Movement for a New Society.

Our house is owned by 3 people. We plan to refinance it, rent another, and expand. Eventually, '80-'81, we hope to have one household in Boulder where co-counselling techniques will be used toward social change. Another, financially independent, household with the same common goals will buy land and settle close to some existing communes. An open marriage, not exclusively heterosexual, in which every person is open to the idea of sexually relating to every other family member, will prevail. Other households on the same land may be encouraged.

We request that visitors make arrangements by correspondence. For a booklet on Appletree, send \$2.

B

BATTLEBROOK FARM TRUST

Danforth, Maine 04424

Battlebrook Farm is a 240 acre remote homestead in Northern Maine. We live simply on this land (no electricity, phone, etc.) and try to work with grace, humility, and harmony. We laugh a lot.

The land is in trust and could serve many people. There's quite a diversity here - a fine opportunity to develop many varied interests. Write Patricia Pedigo for more information.

BRANDYWINE COMMUNITY

LAND TRUST
4045 36th NW
Olympia, Washington 98502

Brandywine Community Land Trust (est. '77) is 7 people, aged 7 to 40, predominantly later 20's. Our individual interests range widely. Our common goal is to finish buying the 3.8 acres we live on, to design a community land trust document that works, and to build the structures to house our community. Many of us have strong spiritual aspirations.

We eat a lot of sprouts, cheeses, grains, some seafood, and plenty of salads. We have minimal facilities, no running water, etc. Housing for up to 9 is available. Income is a mixture of individual earnings and collective firewood sales. Governance is by consensus.

We live in the woods on Cooper Pt., not far from the state college and Puget Sound. The college is a cultural focus point. We are isolated to an extent, but are also involved in alternative community building in Olympia. We like having dinner parties with home brew and wine, singing and sharing.

Membership is determined by interest and commitment and by consensus of present members (2 of the 7 are original.) Warm, centered, and healthy folks are most welcome. We hope to build a place where people can learn to work toward one goal, in cooperation and harmony with Nature.

BRY GWELED HOMESTEADS
1150 Woods Rd.
Southampton, Pennsylvania 18966
(215) 357-3977 John Ewbank

Bryn Gweled is a green oasis in suburbia a mile from Philadelphia. About 75 homes, each on a lot of about 2 acres, provide a neighborhood in which cultural diversity, family autonomy, neighborliness, and honesty can prevail. Started in 1939, several of the founders are now selling homes to move to Retirement Communities. Visiting all 75 families, and obtaining at least 80% vote are among the prerequisites for obtaining a leasehold, synonymous with membership.

About 80% of families having able-bodied workers participated in recent rebuilding of swimming pool, so voluntarism still works. Has hosted Fellowship of Intentional Communities, etc.

C

CERRO GORDO COMMUNITY
35401 Row River Road
P.O. Box 569
Cottage Grove, Oregon 97424

The Cerro Gordo Community presently consists of approximately 100 households who are planning and building an ecological village for 2000 people on 1200 acres of forest and meadowland near Eugene, Oregon. The future residents are planning to include recycling, the use of non-fossil fuels when possible, mass transportation, bicycle or foot paths, a village center, schools and growth experience for all ages, labor-intensive and non-polluting industry, and circumstances which will build a sense of community among residents. Housing clusters planned include family, communal, homestead, single, and extended family lifestyles.

Visitor days and gatherings are planned for the spring and summer. Publications, including the Cerro Gordo Library (\$5.75), the Cerro Gordo News (introductory subscription \$5, a year's subscription \$10) and Cerro Gordo: A New Town with Something New (\$2) are available through the community.

COMMON CHOICE COMMUNITY
Box 389
Peoria, Illinois 58321
(102) 838-6666

Common Choice Community was founded in 1897 by a band of escaping Transylvanian intellectuals. Pleasantly situated on the banks of the Wabash River, the community combines the benefits of small-town casualness with the complex rituals of a Satanic cult. Presently there are twenty members in residence, ranging in age from six months to 175 years. We maintain a large mailing list, corresponding with a variety of werewolves, vampires, and other exotica around the world.

Our chief economic support is Hollywood films, as we are much in demand for "specialty" roles.

We are particularly interested in members who have exhibited signs of psychic power, or who tend to change form in the full moon. Visits should be arranged well in advance, as we make our neighbors nervous enough, as it is.

Common Choice is legally incorporated as a complete fabrication.

COMMUNIDAD LOS HORCONES
Carretera A La Colorado, KM.2
APDO # 372
Hermosillo, Sonora, Mexico

Comunidad Los Horcones (est. '73). Our purpose is to establish, develop, and maintain a culture based on: cooperation as an alternative to competition; compartition (sharing) as an alternative to private property; pacifism as an alternative to discrimination. We use the Experimental Analysis of Human Behavior to achieve these objectives.

18 people live on 45 semi-desert acres. There is sufficient water for garden, animals, and human needs. In addition to communal childcare and schooling for our own 6 children, we train "mentally retarded" children, children with a deficit in behavior. Income is derived from that training, as well as from teaching courses on behavior, renting tractors, and selling crafts. The community ideal is to use technology to create a desirable environment. People work in agriculture, carpentry, construction, food making, child care, cleaning, printing, crafts, welding, etc. Government is by the planner-manager system.

Our diet is composed of natural foods. Some eat meat. Interpersonal relationships are important; sometimes members design behavioral programs to improve relations. Monogamy is practiced. Recreational activities include dancing, riding horses, taking trips to the beach and mountain, making and listening to music. Art is encouraged as a way to share emotions.

Los Horcones is open to new members and visitors. Write in advance.

COMMUNITY FOR EMOTIONAL SELF DEVELOPMENT

235 Auburn Ave.
Santa Cruz, California 95060
(408) 423-2612

We are a non-religious community of people who have been inspired by a network of communes in Europe (formerly known as the AAO). They have evolved a form of emotional self-presentation and expression that they call Selbstdarstellung (SD). We have adopted the SD process for our group and practice it every evening. We sit together in a circle and take turns going into the "middle" to express feelings, say what's on our minds, resolve tensions, etc. We use music, dance, theater, singing, etc. to creatively formulate our ideas and keep the mood lively. In the SD people learn to be creative, communicative, entertaining and funny. (A sense of humor is very important.) We also use speeches, informal discussions, and meetings for group communication and decisions. Members make an effort to break out of their couple relationship conditioning and to expand their sexual contacts. Also, members participate in the work/economics of the group, the evening SDS, and the decision processes. Another focus is for individuals to develop their talents and abilities and to encourage others to do the same. If you are interested in us or our process, please contact us.

COOPERATIVE COLLEGE COMMUNITY

Box 36
Sturbridge, Massachusetts 01550

We are a group that believes: teaching and learning can be a cooperative rather than competitive experience; there are other ways to measure success than by how much we earn; our children can best learn in a community that passes on values we are proud of.

We are building a self-reliant community in which teaching, learning and meaningful work are a part of every day life. We will be about 75 adult members, along with children

and students, living on a large piece of land in a rural northeast setting.

Central to our community will be a small college in which all members will teach. Building on individual skills and interests, we will support ourselves economically and in a variety of ways.

The group was established 2½ years ago and is now approaching 20 members. Planning and development are continuing from our current home. We are looking for people from many backgrounds with skills to teach and share with us. If you'd like to know more about us, please write to the above address.

COOPERATIVE VILLAGE

2130 Peterson Lane
Ukiah, California 95482
(707) 462-0400

We are 5 women, 3 men, and 8 children (ages 4-63) creating a small rural village. We are purchasing 150 acres with 2 houses and a barn, 2 and ½ hours north of San Francisco. We intend to accommodate a variety of family styles as we grow, dividing into smaller groups. While we follow no one spiritual or political focus, we are committed to: respect for all persons, non-violent social change, consensus decisions, right livelihood, feminism, personal growth, appropriate technology, and non-exploitive economics. We also strongly believe in dealing with our feelings.

Our income is presently from outside jobs and our own businesses (counseling, auto mechanics, furniture repair and refinishing, and curb number painting). More people will enable us to put more energy into self-sufficiency. We want to network with alternative people and be involved with the surrounding community.

We are looking for individuals or small groups who have energy and commitment for building such a community. Our membership process attempts to be sensitive to individual circumstances. Please contact us.

CRABAPPLE

P.O. Box 1302
Florence, Oregon 97439
(503) 997-2781 (write or call: visit
by invitation only)

Crabapple (est. '75) is currently expanding and reorganizing; seeking new people. Location: Secluded rural Oregon coastal homestead. Natural beauty, wildlife abundant. Pacific 2 miles away.

Economy: Low-cash-flow, work or sell as needed, self-sufficient, independent of government or bosses.

Relationships: Polyfidelitous group "marriage" of 6-10 partners committed to relating equally to each other as life-mates. Possibility of 2 such groups forming "clan."

Decisions: Consensus by process of honest rational discussion of all major issues, majority rule on minor questions.

Goals: Achievement of stable, cohesive family unit(s) providing economic/social/emotional security for lifetime.

Membership Process: Slow and careful, open to all ages and backgrounds, emphasis on communicative skills, shared values, attitudes.

D

DANDELION COMMUNITY

R.R. 1
Enterprise, Ontario K0K 1Z0
Canada
(613) 358-2304

Dandelion (est. '75) is a Walden-Two-inspired community of 12 adults, sharing goods, income and expenses, caring for each other, and working to create a cooperative, non-violent and joyful life on 50 acres in south-eastern Ontario, near Kingston.

We support the community through our own industries: tinnery, and handwoven rope hammocks and chairs. We also publish a newsletter, operate a mail order book service, speak at colleges, and hold summer conferences and workshops on communal living and social change. We aim at self-sufficiency. We plan to raise our children communally.

Work is shared through a labor credit system designed to distribute it fairly and ensure that each member has access to enjoyable work and opportunities to learn new skills. Major decisions are made by majority vote, but most day-to-day decisions are made by managers and responsible committees.

As a small community, we value our closeness. But we have a vision that includes helping more people find a cooperative alternative. Thus, we are open to new members, to anyone willing to abide by our basic agreements. Potential members visit for at least 3 weeks before being invited for a 6 month provisional period. If you would like to visit, please write or call in advance.

DEEP RUN FARM
Route 7, Box 388A
York, Pa. 17402
(717) 755-1561

Deep Run Farm (est. '75) is a small rural community functioning as a School of Living Center, and includes a School of Homesteading. Residents are involved in local adult education for New Age living, and publication of Green Revolution, as well as maintaining a self-sufficient lifestyle. High-energy self-initiating craftsmen, farmers, publications-people able to homestead or to live in an extended-family household are needed to extend the vitality and capabilities of this creative community.

E

EARTHWARD BOUND
Star Rt., Box 328
Big Lick Hollow Road
New Haven, Kentucky 40051

Earthward Bound (est. '76) is a non-profit organization focusing on the establishment of a rural-based center for research and education in the following areas: alternative energy systems, organic agriculture and husbandry, and crafts. Located on an 1100 acre farm in central Kentucky,

Earthward Bound is refining its programs in dairy goats, bees, Bio Dynamic gardening and orchard management. We are financed by a private grant.

We've built a 26 foot diameter geodesic dome as a family dwelling and redone an old barn into a fully equipped woodworking shop. We are finishing construction on a passive solar dwelling and are beginning a crafts building to house pottery and textile studio, and to provide space for other crafts.

Government of this 9 person group is by consensus and majority rule. Interpersonal relationships are unstructured. Children are cared for by their families.

Visitors are welcome and are encouraged to attend our Saturday tours at 1:00 PM, suggested donation is \$1.00. Those who are interested in an extended visit, are requested to make arrangements by correspondence. We have several positions available for permanent and summer staff and are looking mostly for those with experience in the building trades. Please write for details.

EAST WIND COMMUNITY
Tecumseh, Missouri 65760

We are a rural community of 60 members and plan to grow to 750. Our goal is to be egalitarian, non-sexist, and non-competitive. We are a planned community presently keeping our standard of living low enough to allow for as rapid a growth rate as possible. We originally adapted our governmental structure and labor system from B.F. Skinner's Walden Two, but are now experimenting with elements of democracy. We share our financial resources and expenses in communal fashion, and our labor credit system is designed to distribute work equally. At present we are working 45 hours a week. Our major industries are hammocks and related rope products.

In September 1978 we felt financially stable enough to begin our children's program. We now have one child and expect to increase the number of children gradually. The children will be raised communally.

East Wind is seeking members who

feel comfortable with our agreements and lifestyle. People interested in joining may apply after a three-week visiting period. Please write to arrange a specific time for visitation.

F

**THE FIRST CHURCH IN
COMMUNITY OF THE
COSMIC CHRIST**
SR 20688, Fairbanks, Alaska 99701
(907) 479-4413

The First Church in Community of the Cosmic Christ (est. '77) is a spiritual community synthesizing all spiritual paths and demonstrating that all are one. Our 7-10 members grow and work together as an extended family on 5 acres of land. We all work within the wage system in the Fairbanks area and anticipate the time when we can focus our energy working within the community. Activities include meditation, community meals, supportive group communications, and work projects (garden, chickens, dairy, construction, alternative technology). Prior to all group functions, we have found that a brief moment of silent "attunement" with joined hands helps us share and focus our energy. Our intuition and feelings of wholeness have increased as a result of meditations and attunements.

Our facilities include a large log building which houses the sanctuary, office space, and an esoteric 2000-volume lending library. The Vortex library (est. '71) preceded the church/community.

G

GODSLAND
Kettle, Kentucky 42752

Godsland or The Gates of Heaven is a community founded in 1972 as open land, that is, it is actually deeded to God and so registered in the county courthouse. There is no mortal owner and the land is open to all. At present there are 3 families and a single man. We share no goals, no parti-

cular common bonds or commitments. There are several vacant houses from older days, 300 or so acres, and a lot of cropland and pasture. Nearby there's a coop, other communities, and back-to-the-landers. Since there are no restrictions or rules or leaders, the land is ready to evolve in any direction. Anyone wishing to come is welcome. We are located in Cumberland County, Kentucky, near where the Cumberland River enters Tennessee. Just go to Burkesville and ask. Or, for one person's opinion, write Golden c/o the Gates of Heaven, above address. Children are particularly welcome.

GOODLIFE
2006 Vine St.
Berkeley, California 94709
(415) 525-0251

Established in '68 as Harrad West, our name changed to Goodlife three years ago. We are an intentional family with 11 members. Age range is 5 through 46, there are 2 children and 9 adults. Our house is 3/4 of a mile from downtown Berkeley. It has 18 rooms and space for a modest garden and some fruit trees. Our purpose is to live well and joyfully. Weekly meetings serve to make decisions and agreements about how we function as a family and household. Most adults here work outside our home. Our income level is sufficient. Four adults are vegetarians, 3 prefer raw foods, the remaining adults eat meat. We eat very well. Some of us prefer multi-lateral relationships, some are monogamous (most of the time). Our 3 children have gone to private alternative schools. We are very much involved with the community around us. Our future goal is to keep on doing it better.

The following PS is added by the youngest member who has been looking over my shoulder and is now on my lap:

I am Devon Oak Clifford-Blackwood. I have lived in community all my life. I am 5 years old and I have a rabbit.

Laurence Blackwood

GOOD TIMES COMMUNE
2425 Market St.
San Francisco, California 94114
(415) 552-0911

Good Times Commune (est. '69) is an intentional urban community committed to alternate lifestyles, economic sharing, right livelihood, moderate consumption, ecological awareness, and co-operative childcare. We make every effort to approach the ideal of equal relations among members with decision-making by consensus in a non-sexist, non-ageist, non-racist context. We advocate open and direct dealing with emotional issues by a process which creates respect for all persons involved. We intend our commune to be a support base for meeting the members' needs for emotional nurturance, social interaction, affirmation of physicality, and intellectual and emotional encouragement. Population has ranged from six to ten members.

GRASMERE
R.D. 2, Box 2B
Rhinebeck, New York 12572
(914) 876-7530 or (212) 543-5086

We are a group of 6 families who for the past 6 and 1/2 years have shared a communal experience on a part-time basis on a 25-acre estate 100 miles north of New York City. Our group is composed of 6 middle-aged, middle-class adult couples in the professions, with children ranging from ages 12-25.

On vacations and weekends all year round, we work to restore the 33-room historic mansion and its grounds. Decisions are reached on a consensus basis; work is planned through committee and executed by everyone in structured work periods. Discussions of communal living are regularly scheduled, in which interpersonal relationships and issues of living as an extended family are discussed.

Families of compatible age and interest are invited to visit and join initially for a 6 month trial period.

H

HEADLANDS
R.R. 3, Stella
Ontario K0H 250
(613) 389-3444

Headlands Community (est. '71) owns and operates Topsy Farms Limited. Although a limited company, the farm is run on a cooperative basis. We now have a breeding flock of 200 sheep and hope to expand to 400 by the end of '79. Other farm animals are kept for our own consumption. We are in the process of incorporating a construction/engineering company and there is also a small candlemaking operation here. It is our belief that community growth should proceed only on a firm economic base.

As of January '79, we are 3 men, one woman, and one 7-year-old girl, living in 2 houses. We have all known each other for some time and have lived in relative harmony for the past 4 years. Living expenses and labor are shared equitably.

Our hope is that Headlands will evolve into a community of individuals living and working together in small consumer and producer cooperatives. We, the present members, do not wish to dictate in what manner the long range expansion is to occur, beyond the desire that it be within the bounds of sound land usage.

HEATHCOTE CENTER
21300 Heathcote Rd.
Freeland, Maryland 21053
(301) 329-6041

Heathcote Center (est. '64) is an educational, environmental and demonstration center of the School of Living, focusing on self-reliant, environmentally sound living, appropriate and low cost energy technology, and homesteading. We are an intentional community of 10 living on 35 acres. Several thousand undeveloped acres surround our land. We are predominantly vegetarians, raising most of our food, buying grains, etc. We each

have our own living place and share common buildings. Community decisions are made by consensus; costs and work are shared equally - members need to have outside sources of income.

Our interests lie in intensive organic gardening, energy independence, cottage industries, nutrition, decentralism, and grassroots activism. Sponsoring educational conferences (i.e. on Alternative Energy, Shelter, etc.) provides a small portion of our income. We welcome visitors who make arrangements in advance. Visitors are asked to pay a nominal fee for food and lodging; work exchange will also be considered.

HEIFER HILL

Rt. 2, Box 196-A
West Brattleboro, Vermont 05301
254-9567 and 254-2490

Heifer Hill (est. '74) is an alternative living community of 4 people, ages 34 - 74. The capacity of the two households is 8 people. Our 75 acres are located 2 and 1/2 miles from town. Our philosophy prescribes the use and nurturing care of the resources at hand, deep respect for life, and encouragement and support of each individual's personal and social growth. We try to operate by consensus and have weekly community meetings. Our interpersonal relationships are flexible, non-hierarchical, and humanistic. Diet is mostly vegetarian with an emphasis on whole foods and home-grown produce.

We have no collectively derived income. Individual outside incomes and some self-employment earn us \$2,000 - \$8,000 per person. We teach in a day care center, wait on tables, and do counseling, photography, and bookbinding. At Heifer Hill we work at beekeeping, gardening, food processing, care of tree and bush fruits, maintenance, wood gathering, and Vermont winter preparation.

Our goal is to continue building the community, striving for greater harmony with each other and the land, prizing non-exploitive, cooperative, amicable relationships. Pre-arranged visits may include working and talking with members; much

depends on the visitor's own time commitments and interest in Heifer Hill.

3HO FOUNDATION

1704 Q St. N.W.
Washington, D.C. 20009
(202) 483-6660

The Washington, D.C. 3HO Community is made up of about 80 adults and 30 children living in ashrams near Dupont Circle. As a daily discipline all members practice yoga and meditation before dawn and most are also practicing members of the Sikh faith. Monogamous marriage is encouraged and emphasis is placed both on the unit family and on the community as a whole. Adult average age is 29; children range from newborn to 12 years. Members own and operate many successful businesses in D.C., including the Golden Temple Restaurant and Shakti Shoes. Emphasis is placed on service to the surrounding D.C. community. 3HO offers classes in yoga and meditation as well as natural food cooking and natural healing techniques.

I

INTEGRITY

P.O. Box 9, 100 Mile House, B.C.
Canada V0K 2E0

We are one of two core communities (the other is near Loveland, Colorado) providing points of orientation for 200 closely associated centers around the globe. We adhere to no particular rules or regulations, and find that in a humble and open-hearted way, as we allow our concepts and habits to fall away, we are free to consciously align ourselves with the unfolding processes of life.

We number about 110 here on our large cattle ranch. We operate 15 businesses in the village of 100 Mile House.

We publish a monthly newsletter, "Integrity", and hold numerous classes in the Art of Living.

As our accommodations are taxed

with scheduled classes and visitors, visiting arrangements must be made in advance. It is often most convenient to visit a center near you to see if our experience meshes with yours.

Anyone interested may write to me personally, Dave Thatcher.

J

JORDAN RIVER FARM

Huntly, Virginia 22640

We are 3 people living on 400 acres of rolling farmland in the Blue Ridge foothills of northwest Virginia. We plan to place the land in trust, both to remove it from the speculative market, and to provide a stable atmosphere in which to establish a community and a commercial-sized, worker-controlled farm business. This will make it possible for the people who live on the land to make their living from it. At the present time, we are living in 2 houses on the farm, are building another, and are getting started in our first farm enterprises. We value self-sufficiency and are producing most of our own fruit, vegetables, eggs, dairy products, and meat.

We are looking for folks interested in settling down, who wish to share in the responsibilities as well as the joys of caring for a piece of land and each other. If you are, please write.

JULIAN WOODS COMMUNITY

R.D., Julian, Pennsylvania 16844

Julian Woods Community (est. '75) strives for individual freedom and diversity within a cooperative context. We share certain expenses - land mortgage, improvements, and expansion projects. We live in "clusters" - small, family-like units. Presently, we are 12 people, ages 10 - 63 years. Except for our basic responsibility to the group and our land, we share our lives as much or as little as we care to.

Since we moved here, we've installed 2 wells and septic systems, built a large shop, a 3-apartment

house, and 2 owner-designed cabins. We've established 3 businesses: an auto/machine shop, furniture re-finishing, and a health food store.

Our ideas for the future include a pond, greenhouse, health and/or behavioral clinic, a berry farm, restaurant, goats, chickens, and a portable saw mill. We hope to make this last item a new home industry. Most important, we are open and flexible.

We seek people with skills, knowledge, a sense of commitment, and a desire for stability. We would especially like to meet women with these qualities in order to balance our environment.

K

KERISTA VILLAGE
P.O. Box 1174 C
San Francisco, California 94101
(415) 566-6502 or 566-5640

Kerista Village (est. '71) consists of 17 adult members and one baby on the way. This urban community was created to be a model of a totally equalitarian, non-hierarchical environment. No sexism. All decisions are made by vote: 1 member, 1 vote. All responsibilities are shared equally. No gurus/dogmas. All members practice "polyfidelity" - a wholesome alternative to marriage in which people live in families of carefully selected friends, maintaining non-monogamous relationships within the family. Community members maintain a state of transitional celibacy prior to joining/forming a family. (Purple Submarine is one such family composed of 6 women and 4 men, hoping to grow to 12 of each.)

Members work at outside jobs or in worker-controlled collectives, sharing income and living at the same standard. In addition to publishing **UTOPIAN EYES**, a quarterly magazine, the community sponsors a repertory company which performs original plays about communal living and music workshops which feature original music with a feminist perspective.

Our goal is to create a non-exploitative culture that enables us to be as

happy as possible and to develop our hidden potential as intellectual artists. Additional members are sought. Free booklet will be sent on request.

KOINONIA
1400 Greenspring Valley Rd
Stevenson, Maryland 21153
(301) 486-6262

Koinonia (est. '51) is a non-denominational center for healing and growth, located on a country estate just outside of Baltimore. We are 30 people (families, single folk, elders, and babies) who live in community to practice the spiritual, physical, mental, and emotional relationships which promote wholeness in the individual and the world. From our long experience with organic farming, natural foods diet, prayer and meditation techniques, yoga and other body-mind exercises, art, music, and handicrafts, we have developed residential programs, classes, and weekend workshops in health enrichment. Through awareness of "wellness" models and disease-preventing lifestyles people can experience and practice self control of their physical bodies and mental, emotional, and spiritual growth.

Individuals may join Koinonia as staff members (filling vacancies) or as "student participants" registered for our programs. A Waldorf Schools nursery program is available to staff families.

KOINONIA PARTNERS
Rt. 2
Americus, Georgia 31709 1709
(912) 924-0391

Koinonia Partners (est. '42) has 34 members, 25 volunteers, and 15 children. The average age is 40 years. We are a Christian service-oriented community involved with low-cost housing, education, and small industries. We also farm our 600 acres. We live at a modest level and are trying to simplify our lives. We believe in non-violence, reconciliation between the nations, races and sexes,

and the sharing of the resources that God has given us.

**KOOTENAY COOPERATIVE
LAND SETTLEMENT SOCIETY**
Argenta, British Columbia
Canada V0G 1B0

Kootenay Cooperative Land Settlement Society (est. '71) has 10 adult and 3 child residents, with about 40 "supporting" members. The adults' ages are between 22 and 33. Including children, the sex split is 50/50. We are located in a very rural area in the southeast corner of British Columbia. As a chartered coop, we own 225 acres of forested slopes and benches. Our land is managed by the consensus of the group as a whole, with special regard for our role as caretakers. We have a system of small homesteads separated by common land. Hopefully, we will also develop communal houses. Some of us are political and ecological activists. We all subscribe to alternative values, a simpler lifestyle, organic attempts toward self-sufficiency, and good non-sexist relationships with each other and our children. People (if Canadian or landed immigrants) can join and share payments after a 3-month trial period.

KRIYA BABAJI YOGA SANGAM
112 East 7th St., Store Front East
New York City, New York 10009
(212) 982-7356

International Kriya Babaji Yoga Sangam was founded in 1953 by Yogi S.A.A. Ramaiah, a disciple of the Immortal Siddha Kriya Babaji Nagaraj of India. We have 50 yoga centers throughout the world, with 800 initiated members of all ages, 50 of whom are residents. The centers are both urban and rural. The main rural centers are in the Imperial Valley, California, and in upstate New York.

We are self-sufficient; income is earned by members working in the community. Generally our people are socially active and involved in the

helping professions. Diet is vegetarian. Children attend private or public schools.

Spiritual orientation is very strong. Our goal is to realize and manifest the Divine in all of the five bodies: physical, vital, mental, intellectual, and spiritual. One of our goals is to have the 18 Tamil Yoga Siddhas published, translated, and commented upon.

Anyone may visit our centers. A person desiring initiation must attend class and have an interview with our teacher. Each student is taught individually.

L

LANARK HILLS
R.R. 4, Perth, Ontario
Canada K7H 3C6
(613) 267-4819

Lanark Hills (est. '72) is a rural community exploring the teachings of Krishnamurti. Our diet is vegetarian. Our children are educated in our own school. Our economy is based on the village approach, with income derived from both individual and cooperative efforts. One family and a few other people operate a cottage industry, Family Pastimes Games. These games are based on cooperation among players.

We are primarily interested in making contact with Canadian families. Immigration regulations restrict U.S. people from membership. Inquiries, visits, and temporary stays are welcome, but long-term residence is not possible. Complete information about our facilities, programs, guest policy, etc. is available on request.

LICHEN
3050 Coyote Creek Rd.
Wolf Creek, Oregon 97497
(503) 866-2665

Lichen (est. '71) is 11 people, spanning 5 - 57 years in age, almost equally male and female. Our facilities include a community building, four satellite retreats, a lab, sawmill,

and garden space. Most of our 140 acres is devoted to a wildlife refuge and environmental sanctuary. We derive our income from contract services, such as a mail route and a small-scale lumber mill. Agreed-upon expenses for space, utilities, food, taxes, and capital development are shared. The remainder of personal earnings are used at individual discretions. We like a varied diet, mostly vegetarian. We come together for evening meals, work projects, and weekly meetings. Child care, generally by family/parent(s), is often shared by others.

**LONGCLIFF COLLECTIVE/
COMMUNITY**
Sunnybrook, Kentucky 42650

We are 4 adults and 2 children occupying 3 houses on 70 acres of beautifully rough mountain land. Our activities include carpentry, child care, establishment of an alternative school, and performance as a musical group. Food self-sufficiency and economic self-reliance are goals. We earn money as we can, and participate in a food coop, transportation coop, group study, exercise sessions, labor projects, dinners, and garden.

Struggle is our key word in combating sexism, individualism, coupleism, racism, and ageism, while simultaneously striving for androgyny, communalism, and internationalism. We practice criticism/self-criticism in seeking improved interpersonal communication.

The general consensus of our visitors is that we're "real". We have personality hassles, economic hassles, freakouts. This is okay; we see these things as initial indicators of radical change. Through experience and conscious struggle, we are becoming more graceful. Moving from relative affluence to relative poverty seems to be the cause of most of our difficulties.

We'd like more people, and more children interested in alternative education. Tell us about yourselves: ideas, experiences, skills, what you're seeking, what you offer. Come visit. We really do have quite a nice time struggling along together.

M

MAGIC ANIMAL FARM
P.O. Box 314
Naturita, Colorado 81422
(302) 865-2631

Magic Animal Farm was established 8 years ago with our move to this land - 400 acres of valley bottom in southwestern Colorado, about 35 miles northwest of Naturita. The 5 permanent members and 1 apprentice take turns living on the farm and at our food coop and general store in town. We are 3 males and 3 females, our ages: 5, 17, 28, 29, 19, and 41.

We earn money from the store, and restaurant work. Child care is shared; we don't use the public school system. Government is divided, with each member having responsibility for 1 to 5 of the 18 areas. We eat natural foods, many of which are home-grown. We are not strictly vegetarian. Anyone interested in more details or visiting, must write ahead and include a self-addressed stamped envelope.

**MATAGIRI SRI
AUROBINDO CENTER**
Mt. Tremper, New York 12457

Matagiri (est. '68) is a small community near Woodstock whose purpose is to provide a field for the practice of Sri Aurobindo's system of integral yoga and the development of a true collective consciousness. We also serve as a center for dissemination of information and products related to the teachings of Sri Aurobindo and the Mother, and of the Sri Aurobindo Ashram and Auroville. We also publish COLLABORATION, a quarterly devoted to evolutionary vision.

Visitors are welcome. Accommodations are limited and simple. Matagiri is not a retreat, so a typical day is devoted to work done in a spirit of consecration and detachment: "Yoga through work is the easiest and most effective way to enter into the stream of this Sadhana." Visitors are re-

quired to follow our daily schedule and to give at least one third of their time to assigned work. Tasks consist of cleaning, construction, painting, gardening, office and kitchen work, etc. Meals are vegetarian, but fish and dairy products are included. There are regular collective meditations and readings.

MOUNTAIN GROVE COMMUNITY
New Highway 99N, Box 22
Glendale, Oregon 97442
832-2211

Mountain Grove (est. '66) is a community of people engaging in a meditative life, and sharing a loving and accepting environment with good vibrations, good food, and balanced work and relaxation. J. Kreishnamurti's questions and teachings are a strong influence.

25 - 30 members live in a 415-acre valley in southern Oregon. All decades are represented in the ages of the 11 female, 15 male members. Government is truly democratic and largely consensus. Diet is vegetarian and we have agreements about the non-use of alcohol, tobacco, drugs, and violence to others, self, or the environment. The current economy is frugal with income derived from pilot educational programs, massage oil manufacturing, air-brush art production, forestry contract services, and local short-term work.

New devotees are informally interviewed. Personal responsibility, credibility, cooperation, and new-age values are considered important. Initial 3-day visits are encouraged. (the first day free, next two with a nominal cost, below \$5). We are incorporated as The New Education Foundation, a non-sectarian, non-profit corporation.

MULBERRY FAMILY
2701 West Grace St.
Richmond, Virginia 23220
(804) 355-6341

Mulberry Family (est. '72) is an urban community of 16 adults, with the average age in the mid-twenties. In

1978 we incorporated as Mulberry Group, Inc., with these purposes: to share resources, talents, and skills; to balance personal wants and needs with those of other individuals and of the group; to live an ecologically-sound life that includes vegetarianism, resource conservation, physical fitness, and proper nutrition; to maintain long-term commitment to this group and to our dreams for a residential learning center, a small business, and an additional residence in the country.

We currently are not seeking members. To visit, please write 2 weeks in advance and tell us about yourself and what you hope to gain from your time with us. We'll respond with a copy of our "Guidelines for Guests and Visitors".

N

NAMASTE'
Rt. 68, Box 259 B-1
Sandpoint, Idaho 83864
(208) 683-2518

Namaste' (est. '72) is a working community of 3 adults and 2 children. Aged 3 - 40, we live on 80 acres in northern Idaho. (Winter access is 4-wheel drive only.) We are basically an agrarian community with hand and machine labor. A wind generating plant provides us with 12-volt electricity. Our income is derived from vegetable sales, seasonal play-work, and gifts.

Our outside activities involve us with the North West Alternative Trade Network and with other communities and our neighbors.

Our membership process starts with a visit, then if in agreement, an apprenticeship living situation, and finally membership, dependent on the consensus of members. Our future goals are simple: more people to grow with and to live and love and to hopefully find the *Namaste' in all.

*Namaste' - we honor the light within you.

NEW VRINDABAN COMMUNITY
Hare Krsna Ridge
Moundsville, West Virginia 26041
(304) 845-2790

New Vrindaban is an ashrama-temple of the International Society for Krsna Consciousness. It was founded in 1968 by His Divine Grace Kirtanananda Swami, under the orders of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Over 250 residents occupy approximately 2000 acres of forests and farmland.

Ours is a very dynamic community with over 100 new members joining in 1978. Recently we have attracted much national publicity, centered around the opening of Prabhupada's Palace in August, 1979.

We encourage visitors and are always willing to accept new members. Those who are dissatisfied with the present hell-bound dash of the modern civilization will find here a practical alternative - to live peacefully and happily in this world and at the end of life, go back home, back to Godhead. Hare Krsna.

NORTH MOUNTAIN COMMUNITY
Rt. 2, Box 297
Lexington, Virginia 24450

North Mountain is a 130-acre farm in the foothills of the Alleghany Mountains. It is also a small group of folks in our 20's and 30's. But more than these, it's a way of life, a vision, and a hope for the future.

We strive to keep our lives simple, and prefer to work hard ourselves rather than have machines or others do the work for us. Farming is done organically using horses and cast-off equipment of the last generation. We provide 2/3 of our food, so the work is well rewarded. Besides horses, we keep bees and chickens, honey and eggs being the only animal products we eat regularly.

Our closeness as a family is important. We have our bad times as well as good, but we try to keep in mind our love for each other, this place, and our desire to be better people. There are weekly business meetings to help us stay organized.

We are open to new members, including children and older folks. We ask that visits be arranged well in advance and be long enough (a week or two) so that we can get to know each other. SASE please.

O

OCTOGON HOUSE
Butterworth Farm, RFD 2
Orange, Massachusetts 01346

Octagon House (est. '73) is an informal mini-community of 3 gay men. We welcome visitors interested in rural lifestyles for gay men, organic gardening, building construction, and ecology. Visitors must plan their visit well in advance by writing us. Long-term stays are possible, but we're too small for any definite membership process. Visitors should be willing to share in our work and social activities.

ONE LIFE FAMILY
202 Pier Ave.
Santa Monica, California 90405
(213) 392-4501

One Life Family (est. '74) philosophy is to love one another, see only love, be only love, do only loving things, if you will. The 15 - 30 members, aged 18 - 40 years, (plus kids) meditate together often, play and hang-out as long as it feels good. We have an 18-acre ranch in the coastal mountain range and a large natural food store in Santa Monica. \$12,000 in annual sales leaves enough to do what we want. We do ranch work, store work, and all other levels and types of jobs needed to keep a communal and commercial trip happening.

Our diet is vegetarian and junk foods. Our government is mostly flow and a benevolent dictatorship. Community members interact often, but follow no particular model. There are no real marriages, but plenty of couples, singles, gay folks, and crazies. Mothers watch their kids or make arrangements. Kids go to public schools.

New members are admitted unless

they're real species. We are going to have a house for new folks to live in initially. Our goal is to refine and to become more loving, to make our space a better home, a better place to learn, a better place to share.

OPEN HOUSE COMMUNITY
Rt. 7, Box 410
Lake Charles, Louisiana 70601
(318) 855-2871

Open House (est. '71) is a rural Christian Community in the Roman Catholic tradition, subject to the Bishop of Lafayette, and to our designated leadership. Our life is centered in God: the Father, the Son, and the Holy Spirit, our model of perfect community. We understand ourselves to be in God's image most fully as a community rather than as individual persons; and together we aspire to a lifestyle of Gospel Poverty. The children of our 20 - 30 members attend public schools. Our membership process is discernment. Our goal is to establish a new society based on Christian values.

OREGON WOMEN'S LAND
P.O. Box 1692
Roseburg, Oregon 97470

Oregon Women's Land is a non-profit corporation founded to recognize that land is a sacred heritage and resource belonging to all people, to acquire land for women who otherwise would not have access, to develop harmonious and ecologically-sound land-based communities, and to protect the land from speculation and over-development. We want to acquire land collectively, thus eliminating owner/tenant power divisions. Women need to have time and space and resources to develop their own culture.

Membership is open to any woman in agreement with our purposes who asks to be on our mailing list. We request \$1 contributions for the newsletter. (More if you can, less if you can't.) Decisions are made by consensus at quarterly meetings which are announced in the newsletter.

OWL
P.O. Box 1692
Roseburg, Oregon 97470

Owl Farm (est. '75) is open land for all women and children to come visit and/or live. Payments for this first piece of land come from contributions, often in the form of monthly pledges, from women across the country. Policy on the farm is decided by the women living there. Housing is limited but warm camping space is available.

Visits and inquiries are welcome. Please send a self-addressed, stamped envelope with all correspondence.

R

RAJ-YOGA MATH AND RETREAT
P.O. Box 547
Deming, Washington 98244

Raj-Yoga Math and Retreat (est. '74 by Yogi Father Satchakrananda) is located in a beautifully wooded area. The large main building and 3 others may be supplemented by 6 cabin/hut hermitages by fall. Males and females (aged 18 to 35) live separately. The raising of earthworms, goats, organic gardening, and fur collection are the main duties of residents. We are poor and work very hard at outside jobs (chopping, clearing, gathering). Diet consists of fruit, veggies, milk, and sprouts.

Our purpose is to release one from the grip of the ego, worldliness, and ignorance toward becoming Divine Beings in Consciousness.

RELIGIOUS SOCIETY OF FAMILIES
R.D. 2, Anderson Rd.
Frewsburg, New York 14738
(716) 569-2153

We are an atheistic, scientific, humanist cooperative founded in 1963, incorporated in 1968, located on the PA/NY state line in SE Chautaugua Co. We have much land (400 acres) and few people. We have 7 unoccupied 50-acre homesteads, open to settlement by couples or fam-

ilies dedicated to zero population growth, economic and cultural simplicity, solar power, cottage industries, selective reproduction, and group continuity. Governing principles are partly fixed and unchangeable (ZPG, for example) and partly set by our own peculiar method of extracting judgements by a new, experimental, democratic process. Sylvan; folk dance; family cows; decentralization; hobbit holes; water wheels. World Salvation by Example. Membership is by marriage or remarriage and by taking a vow of poverty.

RENAISSANCE COMMUNITY
Box 112
Turners Falls, Massachusetts 01376
(413) 863-9711

Renaissance Community (est. '67) has about 150 members, including many kids. Our intent is to foster personal growth, creative expression, and growth of consciousness through incorporating spiritual values into our daily lives, and affirming our lives as a creative adventure. We started as a backwoods agricultural commune, yet have evolved into a diverse and dynamic community. Our major projects at present include: the 2001 Center- building an energy-efficient village on 80 acres in Gill, MA; *Renaissance Greeting Cards- created here and widely distributed; *The Noble Feast Restaurant - superb and (almost) world-famous; *Silver Screen Design - silk screening business; *Rocket's- construction and leasing of custom coaches; *Recording Studio- fully equipped 8-track studio, for music and production of the Renaissance Radio Show, ½ hour weekly syndicated show, aired on 25 stations, cross-country; *Varied Contracting- painting, carpentry, paving, excavating, etc., doing outside work, as well as maintaining and developing the homefront. All inquiries and visitors (please write first) are welcome. We are interested in pursuing any way we can work together.

**ROUND MOUNTAIN
COOPERATIVE COMMUNITY**
1201 Parducci Rd.
Ukiah, California 95482

We're two dozen folks living cooperatively on 800 beautiful hilly acres in Mendocino County, with a lake and 60 acres of agricultural land. We share a community house, wood and auto shops and a theatre barn. Each individual, couple or family provides their own dwelling with Community approval. The land is owned collectively, with each adult contributing, (after a 6 month trial period), \$10,000, payable over 5 years.

Right now our work together is organic gardening, raising chickens, building yurts, educating our young ones, mediating our conflicts, planting trees and caring for our home.

With us now is a nomadic tribe of multinational artists who enrich our lives with dance, music and ritual. We also enjoy hot tubs, sweats, massage and walks in the hills.

Our agreed-upon goals include health, ecological morality, democracy in the absense of power plays and lies, feminism, erosion control and reforestation, political activism, soft energy path.

We are open to energetic, flexible people from a wide variety of backgrounds; for balance we particularly seek people of color, women, old and gay people. For details, send SASE to the above address. Add \$2.00 for a set of our by-laws.

S

**SANATANA DHARMA
FOUNDATION**
3100 White Sulphur Springs Rd.
St. Helena, California 94574
(707) 963-9487

Santana Dharma (est. '77) is a spiritual center where by applying the principles of yoga, the 65 residents attempt to elevate their lives and inspire others to do so. There is a combination of 2 spiritual paths: Pravritti Marga and Nivritti Marga. Pavritti Marga - the energy mastery path in-

volves western technology of communication as well as eastern techniques of concentration designed to master the senses. Following this path provides success, health, and happiness in life. Nivritti Marga is the path of surrendering one's whole life to God, bringing about union and the complete dissolution of the ego.

Located on 625 acres, the members (aged 18 - 48, plus children aged 8 months - 16 years) follow the Yamas and Niyamas: The yamas are restraints of non-violence, telling the truth, non-theft, non-possessiveness, and sexual restraint. The niyamas are observances of purity, contentment, austerity, self-study, and surrender to God. To treat others well is our highest principle.

Diet is vegetarian. Income is derived from programs, residents, and a community painting business. Government is a combination of legislation by Yogeshwar Muni and Swami Kripalvananda and application by an elected judicial board.

Sincere seekers willing to follow the dharma are welcome.

SANDHILL FARM
Rt. 1, Box 10
Rutledge, Montana 63563
(816) 883-5543

Sandhill Farm (est. '74) consists of 5 members: 2 men and 3 women, aged 22 - 33. Our hilly 60 acre farm provides wood for our heating and sorghum-making needs. We keep a few dairy cows, goats, chickens, ducks, and turkeys.

We farm and garden organically, working toward greater self-sufficiency. The growing, making, and selling of sorghum molasses forms the basis of our cash economy, which we supplement by doing farm work for neighbors, substitute teaching, and selling surplus dairy products. We are temporarily finding it necessary for 1 or 2 members to get full-time jobs. We also plan to start raising and selling herbs. Developing other sources of income on our farm is a primary concern.

We hold our income in common, make decisions by consensus, and try to participate equally in each area of

work and responsibility. Although we have no children, we think of them in planning for the future, and welcome them as prospective members. There is no alternative school near us. Our diet consists of dairy products, vegetables, and fruit raised by us, and whole grains from a food coop.

We encourage prospective members to prearrange a visit of a week or so.

SHALOM COMMUNITY

6003 Bush Rd.
Browns Summit, North Carolina
27214
(919) 375-3885 or 621-5702

Shalom is a 7 member Christian community; we covenanted in 1974 to be a mutually supportive service group. This past year has been one of change and reevaluation, but we still want to serve and support. Our interests are varied, but integrally involved with our professional careers (mostly in human services) in nearby cities. We are gradually building a home on the 46 acres where we now live in tenant dwellings. We struggle through issues to reach a sense of consensus and value the independence and equality of all members. Our children are growing up - mostly teenagers now - and are involved in various public schools and a private alternative Quaker school. We are neither closed to new members nor seeking them. Our long-term commitments dictate long periods of inquiry before membership. We can offer only limited, prearranged visits for those seeking directions in decisions about community. We hope in the future to provide more of these opportunities for exploring self and community.

SHANNON FARM COMMUNITY

P.O. Box 1345
Charlottesville, Virginia 22902

Shannon Farm Community is a diverse but stable group. 50 adults range in age from the 20's to 60's, with equal numbers of men and women, plus 15 kids. We come in all sexual preferences. Some live in

groups, others as nuclear families. Many maintain separate incomes; some choose income sharing. Our dietary habits run from vegetarian to raising one's own meat. There is no one dogma, activity, or spiritual belief that defines Shannon. We respect group process and encourage members to work out their differences constructively.

What keeps us together? We share the dream of a cooperative village with low environmental impact, utilization of local resources, and facilitation of personal growth in a non-sexist, non-ageist way. We've purchased a 500-acre farm and share payments. 12 people now live on the land. We've built 3 cluster houses and a wood-working shop. Off the land, we've helped establish an alternative school. Our work collectives feature equal hourly pay: a wood-working/construction group, organic herb garden, hay collective, and a micro-computer group.

For Shannon, the bottom line is shared spirit and faith in our community as a stable framework within which we can work towards our varied goals. We encourage inquiries.

THE SOCIETY FOR HUMAN DEVELOPMENT

800 E. St. N.E.
Washington, D.C. 20002

We are striving to create the social setting appropriate to human development. We encourage our members to decide the nature of human development and how to pursue it for themselves. We agree that one's human development must not harm others, must not be violent or exploitative, and should not be overly materialistic; that it is encouraged by cooperation, equality, freedom, and a balanced satisfaction of the entire range of human needs.

Thus far, we have mastered the economic situation, made significant progress in group process, but have made only vague advances in moral and mental growth. Members pay 15 hours each week and receive a somewhat more than moderate material standard of living. The rest of their time is theirs, to use, hopefully, in the

pursuit of human development.

We envision an international network of independent but interrelated intentional communities whose members could change setting when desired. At present we have locations in D.C., Bethany Beach, Delaware, West Virginia, and the Bahamas.

You can only know who we really are by visiting. Write first to make arrangements. We want you.

SPANISH HOUSE

1863 Commonwealth Ave.
Brighton, Massachusetts 02135

Spanish House (est. '72) is an urban Boston cooperative in the hippy/liberal tradition. Members include 4 adults in their early 30's, and 6 children (4 part-time) between the ages of 3 and 14. Most of the adults have more than a college degree. Our interests lie in the areas of ecology, medical care, music, drama, minority advocacy, spirituality, psychology, and being live human beings.

The purpose of Spanish House is to fulfill desires for low rent, companionship, friendship, love, fun, intellectual stimulation, and the avoidance of loneliness. We have separate incomes, rooms, and possessions. We share rent and food. Housemeeting decisions are reached by almost-consensus. Dinners are prepared nightly. We often have openings for new members.

STARCROSS MONASTERY

Annapolis, California 95412
(707) 886-5330

Starcross Monastery is a non-denominational Christian community of men and women following the Rule of St. Benedict in the spirit of the Shakers and Taize. Our primary activities are prayer, care of neglected children, and farming.

SUNBURST COMMUNITIES

14000 Calle Real, Rt. 1
Goleta, California 93017
(805) 968-6413

Sunburst (est. '69) is a growing com-

munity concerned with preserving life on this planet and awakening spiritual realization. To create an environment where this is possible, we have acquired over 12,000 acres along the California coast and in the mountains of the Los Padres National Forest. Sunburst was founded on the visions of Norman Pualsen, a disciple of Parahansa Yoganada.

Our dream is to provide a home for people who long to live a simple, virtuous life of love and service to each other and to humanity. We cultivate organic orchards, vineyards, vegetables, and grains; we raise goats, sheep, cows, and chickens, and fish the seas in large wooden sailing ships. We have established state-approved schools for our children. We hope that through our efforts we may help to bring the Garden of Eden back to our Mother Earth, and to see all people live in brotherhood under the Fatherhood of God.

SUNFLOWER FARM Rt. 1, Box 90 Amesville, Ohio 45711

Sunflower Farm (est. '75) is a unique community of 'appropriate technicians', now 6 families, in S.E. Ohio near the university town of Athens. We seek a self-sufficient and cooperative way of life based on the development of decentralized, creative, human-scale workplaces.

Each member family has a 5-acre homesite and owns a share in a commons of 50 acres and farm buildings that are designated for cooperative agriculture and workshops. The houses we've built and the projects we've begun have given us a sense of purpose, community, and confidence.

We seek people who believe that Working Together represents an important step in personal, community, and societal growth. Members with skills in fish farming, hydroponics, and alternative energy are sought. Interested persons write about yourselves and your interests, c/o Bruce Sabel.

T

TERAMANTO 10218 147th S.E., Renton, Washington 98055 (206) 255-3563

Teramanto (est. '74) was formed by A Pacific Group, of the Fellowship of Reconciliation, as a peace-making community. There are now 2 middle-aged couples, one with a teen-aged son, living in adjacent homes in a semi-rural area near Seattle. Our concentration is on preserving the natural environment and resources in the area. A new house is being built on an adjoining 1/3 acre lot by prospective members in their 20's. It will incorporate solar heating, a sod roof, and a clivus.

Our aim is to develop a better life, to expand, and to serve the region. Tera has 1 and 1/2 adjacent acres on which to build 2 more residences and a community building. The latter will include space for member enterprises. 24 adjoining, community-owned acres are woods, pasture, and an organic garden. Member incomes are from conventional and self-employment; self-sufficiency is sought. With labor equated with cash, we maintain a fund for buying out departing members. Decisions are made by consensus. Prospective members participate in life here for at least 6 months before membership. For information write John Affolter.

TOLSTOY FARM Rt. 3 Box 70 Davenport, Washington 99122

Tolstoy Farm (est. '63) has 55 residents, 18 of them children. We hold 240 acres of land and 22 households. Each household is independent, having separate gardens, animals, income, etc., with the exception of a common milk cow and a hay field coop. We are anarchistic homesteaders who believe in simple, cooperative life. People here are on all levels of spiritual and political trips. We vary

in our degrees of involvement with the alternative culture and local people. New people become part of Tolstoy Farm by buying or leasing the use of a house and the surrounding space. In recent years, houses have sold for \$50 - \$1,000. Prospective visitors should write ahead.

TUPELO Twin Oaks Community Box 426 G Louisa, Virginia 23093

Tupelo is a large household within Twin Oaks Community. We are presently 9 folks (3 women and 6 men) and are looking for more members as we have room for 12.

We function as a household of good friends living together using Twin Oaks values of openness and caring interaction (similar to an extended family) within the greater context of Twin Oaks.

Most of our work is done within the main community area except some domestic chores like cooking and cleaning the house. This allows us to interact with lots of people and still retain a feeling of "small household" privacy and cohesiveness.

We are presently living in an old renovated (rented) farmhouse adjacent to Twin Oaks land. Right now "new Tupelo" located on Twin Oaks property is under construction. This new building will have adequate living and work space for 15 adults and 4 children. The building will be solar heated and we hope to move in sometime within the next year.

TUPELO RIDGE Huff, Kentucky 42250 (502) 286-4458

Tupelo Ridge (est. '76) is a community of 5 people - 3 men and 2 women, all in our 20's, from different parts of the country, with varying lengths of membership. Our 114 acres of beautiful pasture and woodland are located in south central Kentucky. Bowling Green, 25 miles away, is a source of employment, university classes, and friends. Our farmhouse residence has

steadily improved. Expanded membership will require new construction.

We welcome new members. Our major concern is compatibility. Financial investment is not required; the founder is currently the sole owner. Write for more information or if you want to arrange a visit.

TWIN OAKS COMMUNITY

R.R. 4G
Louisa, Virginia 23093
(203) 894-5126

Twin Oaks Community (est. '67) is an intentional community of 75 on 300 acres of forest and farmland bordering the South Anna River in rural Virginia.

Since our beginnings, values of cooperation, nonviolence and equality have been central. We are continually striving to treat each other in a kind, honest and caring way and to create a gentle culture where women are encouraged to lead and men to nurture. We are an economically self-sufficient community with the farm and garden providing close to 60% of our food needs. Each of us is required to work about a 45 hour work week which covers all domestic and income producing labor. Our focus also includes finding solutions to problems of land use, food production, energy conservation, industrialization and use of technology. Integration of work and play is a key to community life.

We offer new friends, hard work, freedom from sex roles and a life rich with challenge. We seek members who want to join in the joy and struggle of living communally. All potential members must visit for 3 weeks and go through a 6 month provisional period.

TWO RAINBOWS COMMUNITY

Lowman, Idaho 83637

Two Rainbows (est. '77) is a spiritual community on 40 acres in the forested mountains surrounding the Sawtooth Range of central Idaho. Inspired by Findhorn, our primary focus is to develop individual and collective harmony through positive and cooperative effort. The Seven Concepts of

Two Rainbows are qualities we strive to integrate into every aspect of our lives: Honesty, Creation of our own Reality, Recognition of God, Prayer, Meditation, Being Here Now, and Having a Positive and Loving outlook.

Our physical facilities are limited. Due to our remote mountainous location, the number of people who live and work up here varies seasonally. There are a small number of permanent residents. The "membership process" is dynamic and flowing. There are many levels of commitment.

It is our Heart's Desire to help manifest the Planetary Network of Light in the way that we are most able. Please write for further information.

U

U AND I COMMUNITY Eldridge, Missouri 65463

U and I Community (est. '74) is a cooperative, unstructured, non-doctrinal group of 20 people. Members live semi-communally on 1040 Ozark acres. Aged 1 - 60 years, men and women are present in equal numbers. We see U and I as a "gateway to alternative living". People are individually self-supporting, have varied diets, and child-care and schooling arrangements. About 50 people have passed through U and I and settled locally in our 5 year history. We have a constant ebb and flow of visitors and friends. Each year many of us attend the Rainbow Gathering.

Visitors and prospective members are always welcome, provided they give us some notice, provide their share of food and other costs, and are sincerely community-oriented.

U LAB II
681 Ellis Box 885
San Francisco, California 95109
(415) 929-UTOP

U Lab II (est. '78) is the cooperative home of 15 people, ages ranging from 4 to mid-30's. We form the core of the Redeeming Social Value Project, a

group which provides and encourages alternative models and demonstrates that group living and right livelihood are socially and economically viable.

Our house has 2 standards: complete expression of perceptions and feelings without holding back and a commitment to build deep friendships with all other house members. We are democratic and primarily vegetarian. We are transforming our home into a model ecology house. We hold a variety of outside jobs, although several of us support ourselves in a construction and cleaning collective, "Broom and Board". We dream aloud of establishing day care centers, restaurants, and cottage industries. We hope to network with enough like-minded people that we could be a self-sufficient micro-culture, while still relating with mainstream society.

We are seeking others who are dedicated to pursuit of their highest ideals, who want to make lifetime friends, and who are willing to make commitments.

THE VALE
P.O. Box 207
Yellow Springs, Ohio 45387
(513) 767-1461

The Vale was established 18 years ago. We are 6 member and 4 non-member families living on 40 acres of woodland, 2 miles from the center of Yellow Springs. Each family lives in its own home and earns its own living outside the Vale. We manage the land and utilities together. Two families run a small elementary school on a volunteer basis. The school, which goes through third grade, is for both children of the Vale and the surrounding community. All member families are involved in activities of Yellow Springs, as well as of the Vale.

We govern by consensus. Many of us are vegetarians: Many but not all are Quakers. Most of us garden extensively. Interested people must live here for at least a year before a mutual decision about membership is made.

VILLA SERENA
8201 Willow St.
Sarasota, Florida 33580
(813) 355-5954

Villa Serena is a small spiritual community housed in a 1920 vintage mediterranean style apartment building. There are nine apartments available for residents, with other students living out in the general community making themselves available for activities as they choose. All members are self-supportive. All individuals are involved in self-development and dedicated to a spiritual lifestyle.

Ages of students range from those in their 20's to retirees. There are no facilities for children in the Villa. The Villa is located in a lovely well-established residential area close to bus lines.

W

WATERFARM
RR 3, Box 206
Chestertown, Maryland 21620
(301) 778-5739

Waterfarm (est. '76) started as a scenic location for human potential/self-improvement programs such as rebirthing, yoga, massage and inner sailing. Eventually it became apparent that the rapid and delightful transformations we observed in participants were being induced by the total Waterfarm experience or lifestyle, not just by the programs that were explicitly intended to serve as catalysts. Once we realized that holistic living ("emphasizing the organic or functional relation between parts and wholes") is the key to accelerated personal and social evolution, the logical next step was to create a viable community for the cultivation and enjoyment of an optimal lifeway.

To date, the number of residents living full time at Waterfarm has varied from one to four. Non-resident members numbered 50 in 1978. Over 200 people have participated at Waterfarm in one way or another since its beginning.

WILDERNESS SEEKERS
General Delivery,
Chapleau, Ontario P0M 1K0

Wilderness Seekers is people, some of whom live in a small community. Our purpose is to use the wilderness in a sane manner, to sustain renewable natural resources, and to enjoy self-propelled wilderness activities: canoeing, dog sledding, snowshoeing, X-country skiing, hiking, fishing, hunting, and gathering. Within the community, some of us are attempting to live off the land in a self-reliant way, beyond agriculture, but within the existing game laws.

Members are free to establish their own enterprises in order to support personal interests and specializations. Members may be dependent or interdependent on the support systems of the community. There are opportunities to lead wilderness trips, teach tours, and produce maple sugar, dried edible wild plants, medicines, smoked coarse fish, etc.

WINDSPIRIT FARM MUSIC
COMMUNITY
Kettle, Kentucky 42752
(502) 433-5518

Windspirit (est. '74) currently has 3 resident members. We are located on 150 acres in remote south-central Kentucky. Our grounds include a creek, orchard, community house, barns, and sauna. Our purpose is to keep spiritually centered through living love.

We hope to keep Windspirit small and tribal, reaching decisions by consensus and sharing responsibilities and "drudgeries." Our financial needs are kept small by thrift. We hope to ultimately become self-sufficient. Our diet is meatless and eggless with an emphasis on raw and natural foods and herbs. We meditate before meals, do saunas and yoga, and swim. Relationships are built on truthfulness, trust, patience, good humor, and sometimes, telepathy. We earnestly seek adaptable, gentle souls to live, share and grow with us. SASE please.

WOLF LAKE REFUGE
Box 325, RR 3
McGregor, Minnesota 55760
(218) 426-3845

Wolf Lake Refuge (est. '72) is a 112-acre northwoods therapeutic community, numbering 25 people aged 13 to 30, including juvenile offenders, student interns, and resident co-workers. Population increases by up to 20 for short-term programs in outdoor education, summer folk school, and camping with the mentally handicapped. We also manage the local recycling center.

We are incorporated as a non-profit, non-sectarian service organization. Our philosophy concerns reconciliation of individual and collective needs, public and private life, "counter culture" and "straight" society, through a mix of radical politics, humanistic psychology, environmental awareness, and cooperative self-reliance. Education, de-institutionalization, and community development are primary organizational objectives.

Annual income (\$100,000) is derived from per diems, foundations, and local work. Our debt is substantial. While we have moved beyond subsistence, further development remains necessary. Decision making is decentralized among a Board of Directors, Executive Director, Council of Elders, and program/activity people. Certain needs are communally met; stipends are variable. Meat and vegetarian foods available. Work is distributed equally. Write for more information or to arrange a visit.

WOODBURN HILL FARM
Rt. 3, Box 98
Mechanicsville, Maryland 20659
(301) 884-5615

We are a rural, family-oriented intentional community in Southern Maryland. In 1975, several households pooled resources to acquire a fantastic 200 acre Amish farm. Some have moved on and a strong group of sixteen people (6 adults) are now members of Woodburn Hill Farm.

"The Good Life" includes separate

housing, common kitchen, sharing dreams, mortgage making, childrearing, hard work, personal growth, and privacy. Though we tend toward vegetarian, diet is individual choice as alternatives are usually provided. Within our community we are monogamous in relationship.

Our religious beliefs are informal and diverse, and we are enjoying cre-

ating rituals to mark our lives together. We gradually are moving toward an integrated holistic health orientation. For the past three years, we have consciously exchanged spiritual energy with our garden.

We govern ourselves by consensus. Finances are cost sharing for farm and food expenses; other expenses are individual responsibility. We farm

on shares and most adults work outside the Farm.

We are interested in new members. Young people are welcome, although we have a decided preference for children over five years old. Come to visit and arrange your stay in advance (phone 301-884-5615). Or write for more information.

By Region

Northeast Region

Maine

Atkins Bay Farm
Battlebrook Farm Trust

Vermont

Heifer Hill

Massachusetts

Cooperative College Community
Octogon House
Renaissance Community
Spanish House

New York

Ananda Ashram
Grasmere
Kriya Babaji Yoga Sangam
Matagiri Sri Aurobindo Center
Religious Society of Families

Pennsylvania

Bryn Gweled Homesteads
Deep Run Farm
Julian Woods Community

Southeast Region

Maryland

Koinonia
Waterfarm
Woodburn Hill Farm

District of Columbia

3HO Foundation
The Society for Human
Development

Virginia

Jordan River Farm
Mulberry Family
North Mountain Community
Shannon Farm
Tupelo
Twin Oaks Community

West Virginia

Agahpay Fellowship
New Vrindaban Community

North Carolina

Aloe Community
Shalom Community

Georgia

Koinonia Partners

Florida

Villa Serena

Mid-America

Tennessee

Agape Orthodox Catholic
Community

Kentucky

Earthward Bound
Godsland
Longcliff Collective
Tupelo Ridge
Windspirit Farm Music Community

Louisiana

Open House Community

Ohio

Sunflower Farm
The Vale

Missouri

East Wind Community
U and I Community

Minnesota

Wolf Lake Refuge

Western Region: Rockies and West

Montana

Anima
Sandhill Farm

Colorado

Appletree
Magic Animal Farm

Idaho

Namaste'
Two Rainbows Community

Washington

Brandywine Community Land Trust

Raj-Yoga Math and Retreat
Teramanto

Oregon

Alpha Farm
Cerro Gordo Community
Crabapple
Lichen
Mountain Grove Community
Oregon Women's Land
Owl Farm

California

Ananda Cooperative Village
Community for Emotional Self
Development
Cooperative Village
Goodlife
Good Times Commune
Kerista Village
One Life Family
Round Mountain Cooperative
Community
Sanatana Dharma Foundation
Starcross Monastery
Sunburst Communities
U Lab II

Alaska

The First Church in Community of
the Cosmic Christ

Canada and Mexico

Ontario

Alternative to Alienation
Dandelion Community
Headlands
Lanark Hills
Wilderness Seekers

British Columbia

Integrity
Kootenay Cooperative Land
Settlement and Society

Mexico

Comunidad Los Horcones

Bibliography

Here are a few books we think might be useful as you explore the alternatives in this Guide. We're not trying to make a list of the "best," just a few we like. We also suggest you check out the books listed as "Resources" in various chapters.

Many of these books (all those we've listed addresses for) are self-published or from small presses. There is a good reason for that. The large publishing houses (a handful of which control almost all the books produced in the United States) close themselves off to unknown writers, and are reluctant to publish controversial views. Instead, they are promoting a kind of bland sensationalism. As Booklegger Press puts it, "Their owner's overriding concern is cash, not communication." On the other hand, there are many small presses of great integrity. Look for them. Support them.

Books are the beginnings of a conversation, not the final word. Use them, play with them, dialogue with them, then write your own adventure from there.

by Dick McLeester & Gary Phillips

A Book of Readings For Men Against Sexism, edited by Jon Snodgrass. 238 pp; \$6.00 from Times Change Press, Albion, Ca. 95401 Patriarchy, move over. Essays by men seeking to transform themselves and the culture of masculinity. An important book.

Soft Energy Paths: Toward a Durable Peace by Amory Lovins. 229 pp; \$3.95. Jerry Brown's adviser explores the possibilities and political implications of decentralized energy and appropriate technology. Written wisely and well.

Energy Primer: Solar, Water, Wind, and Biofuels edited by Richard Merrill and Thomas Gage. 256 pp; \$7.95. A good introduction to the nuts and bolts of alternative energy systems.

The Community Land Trust: A Guide to a New Model for Land Tenure in America. 118 pp; \$5.00 from Center for Community Economic Development, 639 Massachusetts Avenue, Cambridge, MA 02139. An introduction to the most exciting tool of land reform in the U.S., land trusts.

Half the House, by Herbert Kohl, 271 pp; \$1.95. What does it take to struggle for internal and external change simultaneously?

Against Our Will: Men, Women, and Rape, by Susan Brownmiller. 472 pp; \$2.75. The history of rape as a crime of violence toward women rather than an act of lust.

How To Do Leaflets, Newsletter, and Newspapers, by Nancy Brigham at the Boston Community School, 107 South Street, Boston, Massachusetts 02111 44 pp; \$1.95. A good manual.

No Nukes: Everyone's Guide to Nuclear Power, by Anna Gyorgy and friends. 478 pp; \$8.00 from South End Press Box 68, Astor Station, Boston Massachusetts 02123 The best handbook out to date.

The Food Co-op Handbook, by the Handbook Collective, 328 pp; \$4.95. All you need to know to organize and run a food co-op, including finances, decision-making, member participation, co-op history and politics, federation and growth. Available from Food for Thought Books, 325 Main St., Amherst, Mass. 01002 Inquire for wholesale terms.

The People's Land: A Reader on Land Reform in the United States, edited by Peter Barnes for the National Coalition for Land Reform. Available from Earthwork. Concise but comprehensive — explores farm workers' unions, land trusts, small coops, public utilities districts, tax benefits for small farmers and much more.

The Dispossessed, by Ursula K. Leguin, 311 pp; \$1.95. An Ambiguous Utopia; could be described as the first anarchist novel written.

No Bosses Here: A Manual for Working Collectively, by Vocations for Social Change, 103 pp; \$3.00 from VSC, 107 South St., Boston, MA 02111

The Passionate Perils of Publishing, by Celeste West and Valerie Wheat, 76 pp; \$5.00. Articles cover the politics of the publishing industry and multinational corporations, self-publishing, independent and feminist presses. Packed with resources, outrageous humor and a fighting spirit. Booklegger Press, 555 29th St., San Francisco, Ca. 94131

The Seven Laws of Money, by Michael Phillips, 194 pp; A holistic guide to the green paper we're taught to fret about so much; "living with joy in the cracks."

Small is Beautiful, by E.F. Schumacher, \$2.95. Economics as if people really mattered.

- Woman on the Edge of Time**, by Marge Piercy, 381 pp; \$2.25. One of the best writers in America tries her hand at science fiction. An analysis of oppression combined with visions of a small scale cooperative future. Also read **Small Changes** and anything else you can find of hers.
- Four Arguments for the Elimination of Television**, by Jerry Mander, \$4.95. This fine little piece of work vibrates into every area of our culture, just as TV does. Excerpts have appeared in **Mother Jones** and the **CoEvolution Quarterly**.
- Steps to an Ecology of Mind**, Gregory Bateson. 517 pp. I had to include this book, even though it's a bit older than most of the rest, because of the influence it has had on so many people's thinking. Bateson's territory is context and paradox; his work points to a whole new way of perceiving.
- Creative Food Experiences for Children**, by Mary Goodwin and Geraldine Pollen, 191 pp; \$4.50. A multi-purpose resource book chock full of activities, games, recipes, and facts.
- Democracy in the Workplace**, by the Ithaca Work Group, 97 pp; \$5.00. Readings on the implementation of self-management in America. Strongforce, 2121 Decatur Place NW, Washington, D.C. 20008
- Just Enough to Make a Story**, by Nancy Schimmel, \$4.00. A sourcebook for storytelling. Sister's Choice Press, 2027 Parker St., Berkeley, Ca. 94704.
- All-Atomic Comics**, by Leonard Rifas, 36 pp; \$1.00. A very informative look at nuclear power, its dangers and the alternatives. Comic format. Educomics, Box 161, Princeton, Wisc. 54968.
- Healing Yourself**, by Joyce Prenskey, 64 pp; \$2.00. Clear and simple look at healing with herbs, vitamins, home remedies and Preventive Medicine. From: 402 15th Ave. E., Seattle, Wash. 98112
- This Season's People**, by Stephen Gaskin, 115 pp; \$2.95. from The Book Publishing Co., Summertown, Tenn. 38483. Process at The Farm, some very good advice on honesty and human relationships.
- Taking Charge**, by the Simple Living Collective, 341 pp; \$1.95. Personal and political change through simple living.
- Creating Alternative Futures**, by Hazel Henderson, 403 pp; \$4.95. The end of economics.
- Welcome to the Magic Theater**, by Dick McLeester, 124 pp; \$3.00. A handbook for exploring dreams. Food For Thought, P.O. Box 331, Amherst, Ma. 01002
- Witches, Midwives & Nurses**, by Barbara Ehrenreich and Deirdre English, 48 pp; \$2.50. A history of Women Healers, Feminist Press, SUNY/College of Old Westbury, Box 334, Old Westbury, NY 11568
- Complaints & Disorders**, by Barbara Ehrenreich and Deirdre English, 94 pp; \$2.50. The Sexual Politics of Sickness. Feminist Press, SUNY/College of Old Westbury, Box 334, Old Westbury, NY. 11568
- Begin at Start**, by Su Negrin, 173 pp; \$3.25. Some thoughts on personal and world change, Times Change Press, 62 W. 14th St., NY, NY. 10011
- A Manual for Group Facilitators**, by the Center for Conflict Resolution, 88 pp; \$3.00. More than a simple "how-to," examines the values, dynamics and common sense behind group process. CCR, 731 State St., Madison, Wisc. 53703
- Conversations in Maine: Exploring Our Nation's Future**, by Grace and James Boggs, Freddie and Lyman Paine, 299 pp; \$4.80. South End Press, Box 68 Astor Station, Boston, Ma. 02123
- Communes, Law and Common Sense**, by Lee Goldstein, 126 pp; \$2.95. A legal manual for communities. New Communities Projects, 32 Rutland St., Boston, Ma. 02118
- Goodbye to the Flush Toilet**, Ed. by Carol Stoner, 285 pp; \$6.95. Water-saving alternatives to cesspools, septic tanks, and sewers.
- Vagabonding in America**, Ed Bury. 247 pp; \$4.50. from ExPress, Box 31123, San Francisco, Ca. 94131 Liberated traveling, the art of seeing with fresh eyes. Subtitle: the people's guide to the U.S.A.
- Radical Agriculture**, edited by Richard Merrill. 459 pp; \$6.95. 20 essays. An excellent and human answer to agribusiness.
- Neighborhood Power**, by David Morris and Karl Hess. 180 pp; \$3.95. from Beacon Press in Boston. Returning political and economic power to community life.
- The Grass Roots Fundraising Book: How to Raise Money in Your Community**. 219 pp; \$4.75. from The Youth Project, 1000 Wisconsin Ave., NW Washington, D.C. 20007

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This Guide is meant to be used. The people who wrote it are participants, not observers. Our task is to make involvement as easy as possible.

Politics: *decentralizing government to reflect those governed*

Culture: *finding the forms to express what we're becoming*

Appropriate Technology: *using the least to maintain and enhance our lives*

Housing: *redesigning our living spaces to respect the environment and reflect our community*

Healing: *the physical and spiritual disciplines to care for ourselves*

Education: *demystifying the obvious, respecting the complex*

Economics and Right Livelihood: *self-respect, cooperation and social concern as part of taking care of business*

Family Life and Relationships: *learning to live together in new ways with loving respect*

Food: *beyond pre-packaging and mass merchandising to nutrition and cooperative distribution*

Community Organizing: *identifying our common needs, then organizing to meet them*

Communications and Networking: *touching and not just talking*

Decision Making: *learning how to get from here to there with reasonable efficiency and mutuality*

Self and Spirit: *recognizing the spirit within each of us, and honoring it amid all our contradictions*

